INTERVIEW WITH THE GIANT:

Ethnohistorical Notes on the Nephilim

by Judd H. Burton, Ph.D.

Burton Beyond Publications

Interview With the Giant: Ethnohistorical Notes on the Nephilim was first published in 2009 by Burton Beyond Press

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Interview With the Giant: Ethnohistorical Notes on the Nephilim/by Judd H. Burton, Ph.D.

-Second *Burton Beyond Press* edition

1. Nephilim 2. Giants 3. Watchers 4. Angels 5. Demons 6. Bible 7. Giant culture 8. civilizations 9. Title

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For my loving parents, Glenn and Sherry Burton, who have encouraged me in all my endeavors.

ACKNOWLEDGEMENTS

There are so many persons that deserve thanks and dedication for this second edition of *Interview With the Giant.* My first thanks must go to the men and women who trained and inspired me: Dr.s George Knight, Donathan Taylor, Donald Williford, Vassilios Tzaferis, John Laughlin, Lamoines DeVries, John F. Wilson, John Howe, Stefano D'Amico, Peder Christiansen, Christopher Witmore, Gretchen Adams, Mark Stoll, Paula Marshall-Gray, James Goss, Grant Hall, and Mr. Wesley Valek From you all I have learned the disciplines of history, anthropology, and archaeology. I have been away from your tutelage for years, yet each time I research, you still take me to school, and I owe you a debt I can never fully repay.

I must also extend thanks to teachers Scott Merfeld, Lisa Amerine, Lisa Walker, Joan Walker, Alvin O'Dell, Chuck Roach, and Paula Jones.

Thanks to Dr. Michael Heiser, L.A. Marzulli, Rob Skiba, Dr. Michael Bennett, Tom Bionic, Derek and Sharon Gilbert, Dante Fortson, Dr. Aaron Judkins, and Joe Taylor.

A very hearty thanks to Dr. Bruce Brasington, who befriended me at a conference and has remained a good friend and peer, and kindred spirit in discussing the importance of these matters. No one knows the medieval and church worlds, or the human condition, like you my friend.

Special thanks to colleagues John Liss, Dr. Patricia Blaine, Steve Rice, and Dr. Christopher Nelson.

To those who were obstacles in my path, God used you as well. Without people to challenge, frustrate, and

fail me, I would have nothing to overcome, and this volume may never have materialized.

Finally I would like to dedicate this edition to the people who have truly, sincerely, and courageously supported and believed in the value and the price of my work. The following are the people whose loyalty and Godly love has been the source of strength and perseverance for me in times of struggle and occasions for rejoicing:

Glenn and Sherry Burton, my parents, for their love, parenting, and prioritizing of my education.

George Wesley Burton, my brother and best friend who has been a valuable assistant and peer in these matters since we wore both much younger.

My sister, Britanny Rocha ,for her belief and kindness.

To my "Aunt" Bettye Martin-McRae, whose faith, intellectual prowess, and insight into these matters is a constant inspiration.

Cliff Owen, who also has been a companion in the field and has contributed his own insights to these subjects and my projects, informed by no small amount of reading on his part

To those who are already in Glory:

Raymond and Rosa Miller, my great uncle and aunt, who rounded out my Biblical education. Evelyn "Mimmy" Martin, my maternal grandmother, who taught me to savor words and language whether Biblical or literary.

Matthew Logan Cravens, my "brother from another mother," who continually encouraged me in both my conventional and unorthodox research, and reminds me still that "God is mysterious."

PREFACE

"Giants? Like, people of large stature, or….?" queried a well-meaning colleague.

"Giants—like gigantic, sentient hominids" I replied.

"Where's the evidence?"

"All around us. Where would you like me to begin?"

A substantial number of my conversations about giants begin this way. I'm used to raised eyebrows and wide-eyed gazes from some academics and laymen, but it is part of the price you pay for braving the murky waters of giant evidences. Having said that, I welcome the challenge, and you might be surprised how many people walk away respecting the journey.

Why study giants? The topic does grate against the materialist paradigm that has been thrust upon most of us either by our education or by popular culture and the media. Giants certainly do not fit neatly into the evolutionary scheme of human history. Evidences for them are statistically sparse, though far from non-existence. However when you consider that not only is there physical evidence, but that every major civilization since the advent of writing has a tradition of giants, non-literate and literate cultures likewise recorded them in their mythologies, the argument for the existence of a sentient race of giants becomes compelling on a number of levels.

Although I do not—and have never—believed that one may strip the theological implications of the existence of giants from the argument, if one did, the question of giants is no less valid. Why is this not a scientifically valid question? Where is the money from national and

international scientific societies for expeditions to produce physical evidence? There are two answers to this question. One, is that these organizations cannot contribute such monies to expeditions as the very subject flies in the face of evolutionary biology and the accepted paradigm of human history. The other possible answer is grim: that members of these organizations know full well of the existence of giants in the prehistoric and historic eras and have confederated in an effort to obfuscate the presence of giants in the human past and to thwart the dissemination of pertinent research on the subject.

This is a disturbing trend. Whatever your faith, the issue of shooting down scholarly inquiry should unnerve you.

Thankfully, there are scholars and researchers who are willing to give this question due respect and attention. They, like myself, are currently at work in an attempt to produce a clear picture of what the giants were and what their roles in the past—and the future—may be.

I would put forward that this question is timely, and scientifically legitimate. This position I will make clear in the following pages.

The second edition of *Interview With the Giant* builds on the original anthropological intent of what began as a collection of essays. I considered making these ethnological inquiries into a sequel of sorts, however the seem to fit better into the structure of *Interview.* I have arranged the chapters in a manner that is more or less chronological. Without further adieu and much excitement, I present this new and expanded edition of the 2009 book.

Chapter 1: “The Introduction”-This chapter is an introductory treatment of the topic and sets the tone of the book as well as its anthropological tack.

Chapter 2: “The Nephilim” is and updated version of an earlier article I wrote on the topic and will provide readers with a summary treatment of the subject.

Chapter 3: “The God of the Razor” details the most culpable of the fallen angels, Azazel, as well as his legacy throughout history.

Chapter 4: “The Primal Witch” is a new chapter that explores the roots of demonic witchcraft in the antediluvian world and evidence from anthropological research around the world that demonstrates this dark connection.

Chapter 5: “Vampire Zero” is a related in many ways to the “The Primal Witch” in that it explores the origins of vampirism in the antediluvian world.

Chapter 6: “The Ethnology of the Giant Tribes of the Levant” outlines the various cultural elements of the giant societies of the east coast of the Mediterranean.

Chapter 7: “The Nephilim and the Roots of Civilization” examines the role of the giants and Watchers in the emergence of civization.

Chapter 8: This chapter is a new addition and covers the known details of Nimrod, who in all likelihood, was himself a giant and master of other giants in Mesopotamia.

Chapter 9: “Og of Bashan” is a biographical treatment of one of the giants kings encountered by the Hebrews during the Conquest of Canaan.

Chapter 10: "Goliath of Gath," a new chapter, is another biography of arguably the most famous giant in the Bible, and the surprising evidence of his existence and the disturbing significance of his match with David.

Chapter 11: "Out of Canaan" is a new chapter summarizing my theory on the western diaspora of giants.

Chapter 12: "Storming the Gates of Hell" was originally an essay in the appendices of the first edition, and is now situated in the chronological arc of the book. It addresses why Caesarea Philippi is important and how it is related to the question of giants. This essay is based on my dissertation work, a religious history of the site.

Chapter 13: "Kept in Darkness" is a treatment of the subject of the fallen angels and giants in the New Testament and early church eras.

Chapter 14: "Notes on the Study of the Grigori and the Nephilim" is an updated and expanded version of the original guide and suggestions for researching the topics in this book.

Appendix A: "A Concise Demonology" is an essay summarizing the nature of demons, included because of the relationship between the races of giants and demons.

Appendix B: "The Giant Tribes of the Ancient Levant" is a map of the general arrangement of giant tribes of ancient Canaan and the general area.

Appendix C: "Giant Dispersal in the Ancient Near East" is a second map that outlines the settlement of giants in the Ancient Near East, from Mesopotamia in the east, to Egypt and the Aegean in the west.

Appendix D: "Selected Excerpts from Key Texts" is an updated version of the original collection of excerpts from pertinent texts.

May this new edition be a great help and edification to you. Godspeed.

Judd H. Burton, Ph.D.
July 2014

CHAPTER 1

INTERVIEW WITH THE GIANT: RECOVERING THE HISTORY OF A LOST RACE

"The Nephilim were on the earth in those days--and also afterward--when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown."—Genesis 6:4

When American academics began to realize that the aborigines of North America were quickly disappearing and taking their culture with them, they reasoned that it was both necessary and logical to attempt the preservation of those vanishing pasts. As a result, in the late 1800s, the Smithsonian Institute sent out archaeologists and anthropologists to investigate and record the cultures of the American Indian. Academics such as anthropologists A. L. Kroeber and Franz Boas went into the field to study native peoples in their element. What they sought was nothing less than a cultural treasure trove. This general methodology is familiar to anthropologists and cultural historians, and is known as ethnohistory: the reconstruction of a vanished or vanishing people's history. While we may readily give vanished human societies their due within the purview of ethnohistory, one vanished race regularly finds itself marginalized.

In legend and myth, humans find themselves existing beside a variety of beings. Among them are giants. They are colossal and of varying temperament, but almost always anthropomorphic. On the surface, the subject of giants might seem to be one which belongs in the realm of bedtime stories and fairy tales. However, a subject so prominent in the traditions and literatures of peoples from around the world surely demands our careful attention this side of history. If we were take the

stories at face value, or discover evidence sufficient to convince us of their existence, would they not merit an ethnohistorical analysis? In the absence of the material proof, we must rely heavily on text and tradition.

The giants were once here, among us, and now they are not. If we are to believe this, then we must treat mythology as ethnography and history, as accounts of culture, rather than mere fancy. As anthropologist Branislaw Malinowski observed, myth is no "idle rhapsody"—it is in fact a functional element of culture.[1] Indeed, if we approach the subject of giants as an anthropologist would, interviewing the last remaining members of an ethnic group, or at least reviewing traditions surrounding them, then methodology is already in place. Mythology must therefore be taken for face value, as a type of historical record, with a pragmatic function.

The Biblical narrative is generally one of the more prominent sources containing elements of gigantic culture. From Genesis chapter six, one learns that the race of giants, the Nephilim, is the product of sexual unions between rebellious angels known as the Grigori, or "Watchers."

Textual evidence for the Grigori and Nephilim exists, but it is not contemporary and represents much later traditions. They are the documents with which we have to work, however, and do provide necessary clues. The best we can hope to do as scholars is to make probability statements regarding the nature and existence of these beings, as based on the historical documents. If any text is a beginning, it is canonical scripture in the form of the Bible. The other sources are well known, and crucial works may be found in the bibliography.

The great problem of this area of study is that we are addressing prehistory, and as such, we have no extant written records. To further complicate the matter, from this perspective in time, prehistory—at least theoretically—is in a constant state of flux. Archaeological research in the arena of giants is unfortunately considered "fringe" in the current paradigm, and therefore both funding and support for such study is limited. Excavation revealing both large hominid remains and related artifacts has been conducted, but results are seldom accepted for publication in peer-reviewed journals, and as such, are therefore relegated to the periphery of accepted scholarship. Joe Taylor, curator of the Mount Blanco Fossil Museum in Crosbyton, Texas has in his collection a replica of a hominid femur (whose morphology does not match non-human species) based on an actual find in southeastern Turkey.[2] Bureau of Ethnology archaeologist Cyrus Thomas also recovered remains and cultural data suggesting races of giants in the America's, specifically the Ohio River valley.[3] Such remains regularly go missing from museums, in the Bureau of Ethnology's case, that was the Smithsonian.

Interestingly, antiquarianism and archaeology have turned up gigantic hominid remains in or dating to historic periods. A giant was unearthed in France in 1456, which was said to have been fifteen cubits tall (about 23 feet).[4] In 1577 the skeleton of one such giant was recovered near a cloister of Reyden, in the canton of Lucerne, in Switzerland. A storm had overturned a tree and revealed the specimen, which was some 19 feet tall.[5] In 1613, a French surgeon by the name of Mazurier, discovered a set of bones in southern France, near Chaumont. The skeleton was twenty five and a half feet in length, ten feet around the chest, and had a skull some five feet in diameter.[6]

In America, a variety of compelling evidence has been recovered. A giant skeleton was found in a burial at Lompock Rancho, California. The remains were human-like, had double rows of teeth, were twelve feet tall, and were surrounded by various grave inclusions such as carved shells, large stone axes, and blocks of porphyry covered with undecipherable symbols. This specimen was unfortunately lost to science as local authorities ordered it reburied at another location when local Indians began to ascribe religious significance to the find.[7] The Paiute Indians of Nevada recognized these and other regional remains as the legendary giants of their mythology, the "Si-te-cahs," who had caused much trouble and bloodshed in the past.[8] Indiana archaeologists found a human skeleton in 1879 while digging into a burial mound. It measured nine feet and eight inches in length and had a mica necklace about its neck. Its remains were stored in a grain mill and were unfortunately washed away in a 1937 flood.[9] These are but a few of the examples which archaeology has brought to light. The evidence is literally below our feet, and when it does surface, meets all too often with the butchery of closed minds.

As noted, the field of ethnohistory will be increasingly important in the study of the Grigori and the Nephilim. Ethnohistory combines the methods of anthropology and history in order to produce a record of the past for ethnic groups that may or may not be in existence. Oral tradition, music, folklore, myth, ecology, art, and archaeology all contribute to the process of reconstructing a given ethnicity's history. Whether one believes in the supernatural or human explanation for the Watchers and their progeny, if we are to believe the textual and oral evidence we are indeed addressing ethnicities or groups. 1 Enoch is clear on the angelic nature of the Watchers, that they are the possessors of science, magic, and knowledge. Their offspring—created

by the taboo union with human females—were the gigantic Nephilim, whose culture seems characterized more by dominance, oppression, and violence, rather than the exchange of knowledge. Their legacies exist in the religious traditions of the Near East, in myth, in oral tradition, and indeed in the lore and myth of the entire world. Analogs for the Biblical and Enochic accounts may be found across the globe over space and time. Therefore, it is crucial to utilize myths as records of the past in order to recreate the history of these races. Some scholars, such as Andrew Collins,[10] have utilized some methods of ethnohistory to great effect, but more development is needed in its implementation regarding Grigori and Nephilim.

The myths of the world, in fact, contain a large amount of this ethnohistorical data. In reassembling the culture of giants, we may turn to the civilizations which they were instrumental in building. As we cannot—just as the anthropologist would—sit down to interview the giant as it were, we must utilize the next best thing.

In extrabiblical sources, such as *The Book of Enoch,* one can find the very work of transforming hunter-gatherers and proto-farmers into a more sophisticated society. The fallen angels waste no time in developing a scheme to influence man for their own ends. We are told that under the guidance of their leader Semyaza, the fallen angels trade knowledge and technology for access to human females for the purposes of breeding offspring. To the great misfortune of mankind, civilization was a high price to pay for what would soon become oppression and violence. At any rate, the fallen angels along with the Nephilim taught men metallurgy, war craft, farming, husbandry, and a host of other bodies of knowledge defining civilizations.

It quickly becomes apparent how invaluable mythology is to this sort of research. We must treat myths as the transcripts—the interviews with giants—in order to make them of use. Many scholars are not prepared to take this step, because it does not hold to the accepted mythological paradigms, namely, that they are artistic and functional only within a religious setting (which no longer exists). However, these giants existed—in reality. Dismissal of their existence often stems from our regard (more often disregard) for the manner in which non-literate and early literate peoples recorded their culture. Thankfully, there are scholars who are able to treat myths as ethnographic material.

The precedent for accepting historical qualities in mythology is well-established. Perhaps the most renowned example is Homer's Troy. Heinrich Schliemann and Frank Calvert used the *Iliad* and the *Odyssey* as guides for locating Troy at the mound of Hissarlik in Turkey. The myth of the Minotaur most likely has its historical origin at the cult practiced at the palace of Knossos, on Crete. The city of Cibola did exist, if only as a Zuni village in the American Southwest. These are but a few of the examples of the type of historical quality contained in myths, but they illustrate that myths have been proven to be records of the past.

The subject of the Nephilim is a daunting one, both to the scholar and the layman. Herein lies the reason for this little tome in the first place, which is essentially twofold. First, in my own work on the religions of the Mount Hermon region in Israel, I have taken several detours in order to work out certain historical problems. Many of these have led me to material on the Watchers and the Nephilim. Therefore, what follows is a collection of ethnohistorical sketches, which I have stitched together along a topical line. I have both sought to satiate my own scholarly curiosity as well as provide some new

methodological direction to the study of giants. Second, my hope is that this work can serve as an introduction to the subject of the Nephilim for those who are unfamiliar with so mysterious a topic. This work is arranged so that readers may utilize the essays as entry points into broader study. In fact, I encourage you to pursue the sources in the bibliography, which constitute relevant work on the subject by antique and modern authors.

The residue of the giants is the cultural legacy which they have left behind. In some respects, one might view this heritage as civilization itself, given that many of the legends recount giants as instruments of society-building. It's information worth the search, especially given the close ties that giants have with humanity. Indeed, in many cases, they are the cousins we wish we didn't have, because of their brutalization of mankind in most of the accounts. However, the disappearance of the lost race of giants poses questions about our own nature, and about the culture of the giants. To attain such a boon, we must conduct interviews with the giants of the past, harrowing as that may be.

PART I

THE ANTEDILUVIAN ERA

CHAPTER 2

THE NEPHILIM: A BRIEF INTRODUCTION

Genesis 6:4 states "The Nephilim were on the earth in those days --and also afterwards-- when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown." The Nephilim were a race of giants that were produced by the sexual union of the sons of God (presumably fallen angels) and the daughters of men. Translated from the Hebrew texts, "Nephilim" means "fallen ones," at least this is one of the more popular translations. They were renowned for their strength, prowess, and a great capacity for sinfulness.

Despite the prevailing idea in academia, the above translation gives us no clue as to how the Nephilim are giants (as indicated in Numbers 13). Morphologically the Hebrew construct is similar to Aramaic analogs. In such framework, the word literally means “giants.”[1] Further clarification occurs in the *Septagint,* the Greek translation of Hebrew scriptures. The Hellenized Jews knew the perfect Greek analog for the Nephilim of Genesis 6, in this case the word γιγαντες (gigantes), literally meaning “giants,” and who consequently had a divine parent and a human parent.

The origination of the Nephilim begins with a story of the fallen angels. Shemhazai (Semyaza), an angel of high rank, led a sect of angels in a descent to earth to instruct humans in righteousness. The tutelage went on for a few centuries, but soon the angels pined for the human females. After lusting, the fallen angels instructed the women in magic and conjuring, mated with them, and produced hybrid offspring: the Nephilim.

The Nephilim were gigantic in stature. Their strength was prodigious and their appetites immense. Upon devouring all of humankind's resources, they began to consume humans themselves. The Nephilim attacked and oppressed humans and were the cause of massive destruction on the earth.

Two texts of central import to the story of the Nephilim, the Bible and the Dead Sea Scrolls (particularly the *Book of Enoch*), mention several names for the Nephilim. The diverse kinds of these giants are cited in several passages. They are variously referred to as Emim, or "Terrors" (Gen. 14:5; Deut. 2:10), Rephaim, or "Weakeners" or "Dead Ones" (2 Sam. 23:13; 1 Chron. 11:15), Gibborim, or "Giant Heroes" (Job 16:4), Zamzummim, or "Achievers" (Deut. 2:10), Anakim, or "Long-necked" (Deut. 2:10; Josh. 11:22, 14:15), and Awwim or "Devastators" and "Serpents." Other giants are mentioned in these texts as well, such as Goliath (2 Sam. 21:19), a giant with twelve fingers and twelve toes who is mentioned as one of the Rephaim (2 Sam. 21:20), and a tall Egyptian (1 Chron. 11:23). The passage of Numbers 13:26-33 recounts the Nephilim of Canaan that Joshua and the other Hebrew spies saw. Furthermore, according to Judaic lore, a certain one of the Nephilim, Arba, built a city, Kiriath Arba, which was named for its builder and is now known as Hebron.

The wickedness of the Nephilim carried with it a heavy toll. Genesis 6:5 alludes to the corruption that the Nephilim had caused amongst humans and themselves: "The Lord saw how great man's wickedness on the earth had become..." Their evil rebellion had incurred both the wrath and grief of God. God instructed the angel Gabriel to ignite a civil war among the Nephilim. He also chose Enoch, a righteous man, to inform the fallen angels of the judgment pronounced on them and their children. God did not allow the fallen angels any peace, for they could

not lift their eyes to heaven and were later to be chained. The end of the antediluvian Nephilim came about in the war incited by Gabriel, in which the giants eventually reducing their numbers greatly.

The Nephilim are known to have survived into historical times following the flood, given the above references in the Old Testament. They asserted their strength over humanity in pockets, and became great city-builders and tyrants. Some giants became mercenaries, as in the case of Goliath. In general, the giants organized themselves into tribes and clans in order to preserve their culture and maintain their stance against whatever plan Yahweh might have for the Hebrews. Giants such as Og, Goliath, and Saph lived in the period of the conquest and the Kingdoms of Israel and Judah. Each stood against Israel and were subsequently defeated by Israelite champions. From the Levant the giants diffused into other parts of the globe, their numbers growing increasingly smaller with each migration.

Despite the loss of their physical bodies, there is reason to believe that the giants' spirits continued to exist. In this state, they were (and are) demonic entities. Like other sentient creatures, they have an eternal spirit at their essence. Therefore, the Nephilim and related tribes of giants never really ceased to exist, only their physicality was lost.

CHAPTER 3

THE GOD OF THE RAZOR: AZAZEL, MOUNT HERMON, AND BANIAS

Part of understanding children is understanding the parents. Genetic traits and inculturation manifest in the child and therefore, tell us something of the parent. The same may be said of the Nephilim and their parentage, and we learn a great deal about them by studying their parents, the Grigori, or "Watchers." The name of one Watcher in particular seems to recur in my own research. My dissertation work has focused on the religious history of the site of Banias, at the foot of Mount Hermon. The Watcher's name is one that is immediately familiar to those acquainted with the antediluvian world: Azazel.

Azazel was one of the chiefs—he was one of the original fallen angels.[1] Two hundred of them descended on Mount Hermon in the days of the patriarch Jared, an event from which the earthen behemoth takes its name.[2] We learn from the *Book of Enoch* that he was instrumental in the corruption of humanity. "Hermon" can mean "pact," "cursed," or "to devote to religious purposes for destruction."[3] There is some debate about the name Azazel, and its possible conflation with the leader of the rebellion, Semyaza.[4] This is certainly possible, especially given phonetic similarities, and the fact that Azazel's name does not appear in the listing of the chiefs of ten. However, debate of this issue is outside the scope of this study and I will treat the entity in question as Azazel, and allude to Semyaza only where appropriate.

Azazel, like his Watcher kin, took a human mate (whether by consent or by force, we are not certain, but the implication is by force, which is certainly true to their wicked nature). He too, fathered a number of Nephilim

children. However gruesome these unions and their products must have been, humankind at least agreed to a bargain: knowledge for genetic access. Indeed, the Watcher's did bestow some of their knowledge, which seems to have been a mixture of science and magic.[5] Azazel's tutelage involved a knowledge of metals and minerals, and their use as weapons and cosmetics. As 1 Enoch 8:1 states: "And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals (of the earth) and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures." Yet, Azazel's gifts do not seem to be limited to metals and rocks. Indeed, if Semyaza taught enchantments, then Azazel seems to have taught the vilest form of magic and witchcraft by revealing and perverting angelic knowledge. In bringing the Watcher atrocities to God, the archangels stated in 1 Enoch 9:6 "Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn." He was the perfect marriage of sword and sorcery, the god of the razor.

The very name "Azazel" reveals more about the nature of the god of the razor. Azazel is most often associated with goats, in particular, the scapegoat in Jewish atonement sacrifice.[6] One goat was given to Yahweh and another to Azazel, the scapegoat, for all sins. As the passage went "a goat for Azazel." The connection between Azazel and the goat is further preserved in the Levitical tradition of Azazel. Leviticus 16 relates the rite of atonement for the sins of the Israelites. In the ritual, one goat is sacrificed to Yahweh, and the other, which takes on the sins of the Israelites, was sent into the wilderness. Specifically, the priests were to take the goat to a precipice, tie its horn to a sizeable rock, and push the

goat over the edge. The goat's body, obviously, was destroyed incrementally until it reached the bottom, by which time it was dying or dead.[7] Azazel, with his goat characteristics is textually linked to the "seirim," a species of goat demons which the Israelites were wont to worship with some frequency during their tenure in Canaan.[8] Indeed, Azazel is likely another Near Eastern incarnation of a goat deity, whose identity is now lost to us. Clues remain in the Semitic roots like the Akkadian "uz" or "az," meaning "goat."[9] And so, Azazel appears to have been the father and leader of goat demons.

Mount Hermon and its immediate environs are significant to Azazel and the fallen angels. It is the very spot where they first touched the earth. They also receive their sentence from Enoch in the region. We have very specific geographical information for this event, for in 1 Enoch 13: 6-10, Enoch himself records the plea of the Watchers and meditates on it in Dan:

> Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length (of days). And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, (and a voice came bidding [me]) I to tell it to the sons of heaven, and reprimand them. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in Abelsjail, which is between Lebanon and Seneser [Senir],with their faces covered. And I recounted before them all the visions which I had seen in sleep, and I began

> to speak the words of righteousness, and to reprimand the heavenly Watchers.

Dan, Lebanon, and Senir (the old Amorite name for Hermon) are all very specific locations in and around the Mount Hermon area.[10] Furthermore, it may be that the religion the Watchers established had consequences for the antediluvian and post-flood world in that Mount Hermon was their first temple. Azazel seems to have been part of the process, in which certain secrets of heaven were revealed.[11] Pyramids have long been thought to be mountain effigies, and it is probable that they are monuments to the advent of the fallen angels, especially if they were built by the Nephilim. At any rate, Mount Hermon, as its name suggests, carries the legacy of the Watchers and the Nephilim. The entire district was the base of operations for the fallen angels.

The author of 1 Enoch also mentions some interesting details regarding the punishment of Azazel. Indeed we have the area in which he is to be imprisoned, recorded in 1 Enoch 13:4-8:

> And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught

> their sons. And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.'

Not only is this reminiscent of the atonement ritual, but the name of a region is given: the wilderness of Dudael. Some scholars have speculated that this is a site called Beth Hadad east of Jerusalem, where the ritual was performed.[12] However, if one is to take the record of Enoch as based on an earlier—a much earlier—oral tradition, then the location must be reconsidered. Azazel is bound and consigned to darkness, in an "opening" in the desert. Near Hermon, we have a rather important opening, namely, the Grotto of Pan at the site of Banias.[13] The grotto is a cave at the headwaters of the Jordan River, and in light of its religious significance to Pan, the Arcadian goat god, is at least thought-provoking.

The site of Banias first comes into written history in the Hellenistic period. At this point, the Greeks establish an austere shrine to Pan in the cave, perhaps as early as the third century BC. The historian Polybius mentions the site in conjunction with a victory at the Battle of Panium (another name for the site).[14] The site actually gains more widespread attention when Herod the Great built an Augusteum at Banias in 20 BC, in honor of Augustus, who gave the land to him.[15] Thereafter, the shrine becomes part of a growing family of temples at Banias, and an expanding city. During the Greco-Roman period, archaeological evidence attests to the active worship of Pan, as a sizeable corpus of ceramics and numismatics bear witness to the city's patron and his cult. The rites continued into the sixth century, and perhaps longer as a hearth religion. It would also seem that Pan's mythological motif was maintained in later incarnations, such as El Khadir (the Green One) and St. George (whose name means "gardener" or "farmer" in Greek). To this day, the Druze maintain a shrine to El

Khadir just above the grotto.[16] This longstanding tradition is interesting in light of Isaiah 34:14, which alludes to the satyr-like seirim haunting ruins. Once again, there at Banias we return to the goat motif. It is curious and more than ironic, that Azazel, a goat demon, is associated with nearby Hermon, just to the northeast of Banias.

Pan, indeed, is a perfect analog for Azazel, if not simply another incarnation. The first apparent similarity is of course, that they both are associated with the goat. Like Azazel, some elements of Greek mythology imply that Pan is an archaic god, perhaps the oldest. Pan was driven by primal lusts, which he frequently indulged in his pursuit of and assault on the nymphs. Similar behavior may be deduced from Azazel's habits, as he lusted after human females and took them for mating purposes. Both Pan and Azazel are adept at war craft as well. Pan fought alongside the gods, and the Greek victory at Marathon in 490 BC is attributed to Pan's intervention (having induced panic). Azazel, likewise, taught men martial sciences and the usage and making of weapons.[17] With regard to the mystical, Pan and Azazel are also kindred spirits. The Greeks associated Pan with divination and prophecy,[18] and Azazel himself took an active role in revealing the mystical knowledge of heaven to humanity. It takes only a spark of imagination to discern just how congruent these two deities are, and how simple a matter it would be for the cult to be recycled through the ages (yet another precedent in history).

Taking the Enochic accounts as a record of the antediluvian past, it would seem that Azazel was the first god worshipped at Banias. The tradition of Azazel appears not to have died with his imprisonment, but to have been perpetuated. Scholars have posited that the Grotto of Pan may have been a shrine to Baal, the Canaanite fertility and storm god, and that Pan was

simply a continuation of this motif. Goats were even thrown into the cave as sacrifice, in the same manner in which Azazel was thrown into a dark opening (and also the goat in the atonement ritual). While this scenario is possible, and Baal may have been part of the chain of gods sacred to the cave, it seems far more likely that the cave of Pan actually began as a shrine to Azazel. For, it was Azazel who fell on Hermon, who took human female mates, produced giant progeny, taught men steel and sorcery, became father of the seirim, and forever associated himself with the goat. The cult of Pan at Banias is a logical successor to this tradition, and the cave is either the one in Dudael, or a memorial to Azazel's imprisonment there. Given that the population of Banias in antiquity was overwhelmingly Semitic, albeit overlaid with Greco-Roman culture, Azazel's cult was surely known to them. It was certainly known to Mesopotamians (Akkadians), as we have seen, having spread there from the region of Hermon and Banias.

If the cult spread to Mesopotamia from the Semitic peoples of the Levant, why not elsewhere? Was it truly the Greeks who established the shrine to Pan at Banias, or were Azazel and the seirim exported to Greece centuries earlier, where they became Pan and the satyrs? This idea certainly flies in the face of convention, as scholars have long contended that Pan originated in Arcadia. However, other peoples of the Peloponnese, quite probably emigrated from the Levant to the peninsula in second half of the second millennium BC. Mount Hermon and Banias are situated in the old Israelite province of Dan, whose people were traders and mariners. These people are even mentioned by Homer in his works as the Danoi. They were mariners and skilled warriors, and distinguished themselves in the Trojan War. The connection between ancient Greece and the Levant is well established. The Phoenicians—a name the Greeks gave the Canaanites for their main export, a purple dye

called punis—had trade relations with both Italy and Greece, and as such, culture was exchanged and may be observed in art and language. The Near Eastern influence on Mediterranean culture is known as orientalizing. Indeed, the Greeks derived their alphabet from the Phoenicians. Should it surprise us that other cultural elements, such as religion, would find their way to Greek shores? It is feasible that the Danoi exported the worship of Azazel along with trade goods to the Peloponnese, and the cult was firmly established in Arcadia, spreading to other kingdoms. This phenomenon, too, should come as no surprise, as the Greeks believed their gods came from the East, in places such as Mesopotamia, Anatolia, and Egypt. Furthermore, recent excavations at Dan have revealed Mycenaean style shaft burials at the site, along with grave inclusions of Mycenaean make, such as ceramics and beads. Danite coastal cities have also shown remarkable evidence of Minoan influence, via the Philistines, who came to Palestine from Crete. That there was great cultural exchange between the Levant and the Greek world is beyond contest. It is, therefore, no stretch of the truth to suggest—contend even—that Pan's cult originated in northern Israel, as a religion devoted to the goat god Azazel. Such a cult and its subsequent spread to Greece could explain why one legend said that Pan was the son of Hermes, whose name is phonetically similar to "Hermon," and whose position on relation to Banias is higher in elevation, and thus appears as a type of "father." As further linguistic evidence, the shield of Zeus (who is also connected with Pan), the Aigis (Αιγις), was covered in goat hide, and is derived from "'Aix," (Αιξ) which means "goat" (Herodotus iv, 189). As such, it is near identical in meaning and phonetics to "Az" and "Uz," as well as "Azazel." Consequently, the Aegean Sea also takes its name from the words "Aix" and "Aigaion" (Αιγαιον, sea goat).

It is evident that Azazel, Mount Hermon, and Banias were (and are) inextricably linked. Azazel, the god of the razor, is microcosm of the sin which the Watchers committed and is the focus of a cult. Mount Hermon and its environs mark the place where Azazel and his cohorts descended onto earth, and subsequently corrupted mankind spiritually, genetically, and socially. Banias was a shrine to Pan, the goat god. Its proximity to Hermon makes it an ideal candidate for an earlier cult of Azazel and the seirim. The geographical and historical legacies of the pre-flood events remain with humanity. We continue to expand both our ability to make war, and our insatiable thirst for occult knowledge. Since both of these activities were part of the corruption of mankind, it is worthwhile and intimidating to contemplate the future of humanity. As we enter an era tenuous and violent in nature, thoughtful meditation of our own environs leads one to an inescapable truth: imprisoned though he may be, the god of the razor lives, and his lusts have yet to be satiated in full.

CHAPTER 4

THE PRIMAL WITCH

The first time I encountered a primal witch, my perception of good and evil was forever altered. There was no room at all left for gray. All ephemera seemed to fade, leaving only the starkness of what was right, and what was so wrong, that one had no question about the evil inherent. It is one thing to talk about good and evil in abstract philosophical terms. There is value in such exercises, but only insomuch as the fruits of such musings have practical application. When good and evil take on physical forms, and are in close proximity to you, philosophy may corroborate your ideology, but there is no real need for it, because you can see with your own eyes. Such was my state of mind after learning of a witch's malevolence directed at a young man, and the awful car accidents that nearly took his life….and then meeting the witch whose hand wrought the wickedness.

That humanity is a religious species can hardly be disputed. We seem hardwired to believe in something transcendent, something worth our reverence. The myriad of world religions—past and present—are testament to the drive and pining for the mysterious and the knowable, coexisting in such a manner as to benefit the individual and society as a whole. Yes, *homo religiousis* is a reality—humans, by and large, embrace and express in varying degrees, the religious dimension, making it a cultural universal (perhaps the most obvious one). Spiritual creatures though we are, not all spiritual undertakings are benevolent. In fact, we have a string of examples in the history of religions illustrating the corrupting of that innate sacrality. Names like Jonestown, the Inquisition, and Branch Davidians, all speak to the perverting of religious though and intention,

and prove that no person of faith is beyond such influence.

Western Civilization is hard-pressed to find words of such emotive character that suggest spiritual corruption as “witch.” The word engenders centuries of variation, interpretation, divisiveness, and misunderstanding. Though “witch” has become something of a byword in the popular American parlance, thanks in part to movies like *The Craft* and *Practical Magic* and a hoard of books on the subject, the word remains flexible with implications both sacred and profane. We still wrestle with the symbol and the very meaning of the hag.

This being said, the reader should know that this chapter is about witches and witchcraft. It is not, however, an article about Neopaganism or the modern Pagan movement (including Wiccans and Druids). Certainly, I utilized the word “witch” in the anthropological sense, but this word has little or no bearing on those who refer to themselves as “witches” in the modern Pagan movements. A great deal of literature exists on this subject, and it is not my intent to cover ground already well-tilled. It is also not my wish to disparage such persons, but even the movement itself must realize that word “witch’ retains flexibility in its academic usage, and that, in fact, many types of wit. Instead, the purpose of this work is to define, or rather explicate, the nature of a particular type of witch, which I shall call the primal witch for reasons that will become clear.

The world has ever known witchcraft in all its various forms. However, one form is more dangerous than them all. It is the original witchcraft, the oldest one, taught by the Watcher angels themselves. It is also the most deadly form, and becomes increasingly more

widespread in the world today. Enter the primal witch—primal because of the manipulation of intuitive religion by outside forces, and a witch because of his or her use of magic to bend the natural to selfish and evil ends. This is a book about the primal witch, the enterprises that form the corpus of his truly dark craft, and what anthropology, the Bible, and related scriptures tell us about the witch.

Before delving into the realm of the primal witch, a rudimentary profile of traits will help us to identify the primal witch, and distinguish it from other sorts of witches. The primal witch:

1) primarily works alone, but may also work in small cabals

2) the intent of magic is malevolent

3) is always manipulating the natural world for unnatural/evil ends

4) their craft is done in conjunction with spirit possession/mediumship

5) is anathema to a culture's conception of what is good

On the surface, this list looks much like the accusations leveled against so-called diabolical witches by Catholic and Christian authorities over the past thousand years. Granted, many of the women tried and convicted were practicing a sort of heart religion, or folk religion. However, even outside the Euro-American traditions of witchcraft—those in league with the devil, whose intentions were malevolent—there exists a class of sorcerer found in virtually all cultures in the world, whose character and profession are malicious, even according to the morals of that given culture. They are not practicing

a form of nature worship, they are not genteel, egalitarian polytheists, nor do they revere the elemental gods—they serve darkness.

If true religion is grounded in faith in God, loyalty, trust, and love, the religion of the true witch—the primal witch—is founded on hedonism, deceit, and malice. It is anathema in every way, first of all, to what we might call natural religion. Natural religion is essentially a religious response to naturally occurring phenomena, or awe inspired by created things. This reaction suggests that we have some inherent capacity for religious belief and expression. The primal witch reacts to the natural world by attempting to bend it to his or her will. This act, as we have seen, is variously called magic, or more accurately, sorcery. They often do have extensive knowledge of the natural world—herbs, meteorology, plants—but that knowledge is typically used for ill. Hence, the primal witch uses the natural, rather than respecting it. As a consequence of abusing nature for selfish ends, the primal witch is a lone figure more often than not. No other concerns enter into consideration other than those things that benefit the self, even if it is to the detriment of others.

Where the mystic and the devout need no substances to facilitate communion with God, the witch often must utilize psychotropics to activate DMT (Dimethyltriptamine), a brain chemical whose presence has been noted during prayer. Through such manipulations it is not uncommon for individuals to interact with a clown or lizard—the variant trickster, the devil.

Even if they operate in cabals, their tendencies are always to the solitary. They seek their tutelage and power from a demon, procured as a part of the traditional Faustian

contract between witch and devil, whose price is the witch's soul.

How does a witch acquire this knowledge? The model is ancient. Quite frankly, the first witches were the mothers of the Nephilim, the giants, in the antediluvian world. I submit for your consideration the following from 1 Enoch 7:

> 1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. And they became pregnant, and they bare great giants, whose height was three thousand ells: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. the giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones.

And from 1 Enoch 8:

> 1. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals ⟨of the earth⟩ and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. 2. And there arose much godlessness, and they committed fornication,

> and they were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl, (taught) astrology, Kôkabêl the constellations, Ezêqêêl the knowledge of the clouds, ⟨Araqiêl the signs of the earth, Shamsiêl the signs of the sun⟩, and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven.

And findally 1 Enoch 10:6:

> 6. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn.

It's fairly clear in these passages that the Watchers taught humanity a mix of science and magic that became collectively known as one of the components for what would later be called witchcraft. The basic sciences that laid the foundation for civilization are one thing, but the combined curriculum provided a recipe for disaster in the pre-flood world. However, in these passages we see the timeless model of the training of a witch: first comes the blood contract, then the demon (in this case a Watcher) proceeds to instruct the man or woman in the dark arts. Undoubtedly this was part of the corruptive force that created the wickedness of the antediluvian world, and in turn brought the flood.

In many ways, Azazel became the first of god of the witches, the first "horned one." His later association with goats, and especially goat deities like Az and Pan, as seen in previous chapters, makes him a clear candidate for such a loathsome office. His progeny—and that of other

Watchers—the giants, perpetuated the practices, as they became intertwined with the rites of their worship.

It should be noted that the eternal consequences of such practices are severe. Azazel himself was ascribed all unrighteousness, we saw in the last chapter. He was bound and thrown into Dudael. The Nephilim along with the thoroughly corrupted generation of humanity, were likewise swiftly dealt with in the flood.

However, as the spirits of the Nephilim survived as unclean spirits, they wasted no time in re-establishing witchcraft. Additional irruptions of giants occurred after the flood—either by additional Fallen Angel incursions or, as some theorists contend, via subtle DNA coding that survived on the Ark. Whatever the mechanism, they once again set themselves up above humanity, often as god kings and god men, littering ancient mythology with their deeds, but all with the same goal: to destroy the bloodline of the Messiah, and corrupt his followers.

In the Old Testament world, witches abounded, and conformed to the model of the primal witch. They took as their exemplars the night gods and goddesses of the ancient world. Lilith, queen of demons, who preyed on the blood of children, was a prime archetype. The Pan-like seirim, likewise, with their wild and lusty cavorting amongst the ruins of the wilderness, were related creatures. Azazel's legacy was long by this time, and a host of other deities assuming his mantle abounded, such as Az, Uz, Azzaga, Pan, and even the Baals. The practice of witchcraft in ancient Israel was a combination of divination, mediumship, and idolatry. Several classes of mediums, soothsayers, and diviners—both male and female—existed in ancient Israel, and all shared these traits. Perhaps the most famous of these was the Witch of Endor (1 Samuel 28), a medium whom King Saul sought to consult the spirit of Samuel. Such Canaanite

priestesses that roved the country for services at a price were not uncommon, and their skills typically matched those of the city temples, including prostitution. In later generations, Queen Jezebel (1 Kings), a Phoenician princess, was another of these priestesses who qualified as a witch. She persuaded her husband to turn from Yahweh to her own rites, those which accorded Baal and Ashteroth prominence.

In ancient Israel, Judaism was anything but monolithic. There were numerous examples of the Israelites succumbing to the worship of gods patron to their neighbors. Indeed, the archaeological record is replete with evidence of this, including statues of Yahweh with an Asherah consort. Clearly, these violated the prescriptions of the covenant. Witchcraft, was a wide-ranging problem in this time, one which led to outside attacks from the Assyrians and Babylonians.

After the Babylonian Captivity, which in itself exposed the Jews to other forms of witchcraft, the New Testament and Early Christian eras too had their evidence of the continuation of the primal witch. Jesus and his followers directly engaged the unclean spirits and they hold they had over individuals, in some cases casting out thousands of them from one person. The apostles, likewise, as they spread out into the Greco-Roman world ran into the culturally specific analogs of the primal witch. Simon Magus stands out as the chief example. Paul and Silas encountered a young slave girl who was a medium, and delivered her of this affliction. Interestingly, the very word used for witchcraft and sorcery in the New Testament is the Greek φαρμακεια (pharmakeia), with connotations of the enchantment or harm by poison, which would seem to bring the word and concept right back to its antediluvian roots, with the Watchers teaching the occult, and poisoning and root-cutting.

Of course, these practices may be found in a host of non-literate and non-industrial societies whose culture is essentially Stone Age. We know as much from the ethnographies of anthropologists and the accounts from missionaries. The witch in these societies is completely anathema, and peripheral, and often considered to be possessed. They have turned their backs on everything their culture considers proper and good. They are feared and hated, and yet tolerated and often sought out in desperation for the skills they are said to possess.

It is not difficult to find the primal witch in history. His legacy is one with peculiar detail and easily discerned features. Through the fall of ancient civilization, the Dark Ages, even into the Medieval era, and the modern age, the primal witch continues to thrive, in the shadows, on the edge of society. He or she is just visible enough to the eyes of society to cause suspicion. But the primal witch has its own motivations and impulses, controlled by the demon, as a mockery of everything that is good and pure. Know the origins of the primal witch, her antediluvian origins, her association with the world of the giants and their disembodied souls, the unclean spirits. Know these things and hence, the apotropaics with which to defeat him or her.

CHAPTER 5

VAMPIRE ZERO: ON THE ORIGINS AND PRETERNATURAL EPIDEMIOLOGY OF VAMPIRISM

Some scholars and researchers have speculated that vampirism is, in fact, a type of disease.[1] If this were the case, an epidemiological investigation would certainly look for the first patient, or patient zero. The place one might find this patient, and the very nature of the patient, might come as a surprise to some. It is to the antediluvian world we must look, for the first vampires were giants, namely the Nephilim of Biblical tradition.

After their rebellion, the Watcher angels soon made a pact to trade knowledge for sexual access to human females. The spawn of these unions were the monstrous Nephilim, gigantic creatures—half-angel, half-human. Almost immediately, the Nephilim set to oppressing and brutalizing the human race. The most familiar passage recounting the general wickedness of the Nephilim is surely Genesis chapter six. We are told that God sends the deluge because of the corruption of humankind at the hands of the Watchers and the Nephilim. It is clear that their actions were so evil that God took drastic measures to curb their influence and their legacy.[2]

The Book of Enoch, an apocalyptic text of the Jewish Pseudepigrapha, provides additional details, and reveals the truly vampiric nature of the Nephilim. The key to their behavior is the consumption of what did not belong to them. Barely out of the womb, they began to appropriate the produce of humankind. As the first slave masters, they drained humanity of its precious resources. However, the antediluvian world seems similar to our own in that its resources were not inexhaustible. The Nephilim thus began to seek other means of sustenance.[3]

In their greed, the Nephilim turned against humans, and "devoured mankind," developing a taste for human flesh and blood. There defilement was not an end, however. We may rightly infer that factions developed amongst them as resources became scarcer, and humanity's situation grimmer.[4] The Nephilim, true to their violent nature, fought each other and turned to cannibalism, feasting on one another's flesh. The *Book of Enoch* states that they began to "devour one another's flesh, and drink the blood."[5] And blood remains a part of the Nephilim's story throughout their tenure on earth. When their bloodlust comes to the attention of the Archangels however, their time becomes short.

"And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth." The ninth chapter of 1 Enoch relates that the highest ranking angels of heaven came to earth and saw the complete anarchy and bloodshed that reigned. They noted that the "whole earth has thereby been filled with blood." Hence, the colossal blood suckers had been very busy, not only in the corruption of humans but in the satiation of their bloodlust. The judgment on the Watchers was harsh but just, as God declared they be bound for eternity at various locations in the world. The Nephilim were sentenced to die in the deluge with which God would destroy the surface of the earth.[6]

If vampirism is a disease, it is unique in that it is both natural and preternatural. As the first carriers, the Nephilim had one angelic parent, and one human parent, thereby rendering the disease a composition whose elements would seem to be mutually exclusive.[7] Any expeditious review of the pertinent literature can testify to this fact. Blood, the central factor in this strange epidemiology, may likewise be viewed as a natural component with supernatural characteristics. God

himself prohibited its consumption in Leviticus, which certainly adds to the cursed and corrupted nature of vampirism. It is said that a person who drank blood was to be cut off from the rest of his people, implying either reclusiveness or perhaps, as with the Nephilim, the cursing of a race.[8] It sustains physical life, and is at the heart of spiritual life. "The blood is the life." It is necessary in sacrifice, particularly atonement, and as such is a link between the supernatural and the natural.[9] As the Nephilim took blood that did not belong to them, in vampiric behavior, so the vampire exacts the same toll from its victim. This trait illustrates their connection to ancient evil: that being the rebellious nature of the Watchers and their corruption of humanity. As such the Nephilim submitted to their own lust, rather than to the will to do good. That lust, of course, was for blood—that preternatural substance that pumps through human veins. We can conceivably extend the taking of blood to the draining of the life force, or life essence. This too is attested in the records examined herein.[10] The Nephilim were bent on draining humanity of its resources, a usurping which had a debilitating effect on the human population of the antediluvian world. Of course, when the Nephilim began to eat their own kind and humans, and drink their blood, the literal draining of life force took place.

In world mythology, giants are often symbols of chaos.[11] They are creatures made out of the most primordial of materials. The Nephilim of Genesis and 1 Enoch seem to fit into this niche as well. The word used for Nephilim in the Septuagint is "gigantes," the genitive form of "gigas," meaning "giant" and interestingly "born of the earth."[12] God created the world out of the void—chaos, or the lack of order—and this would seem to be in keeping with ideas connecting giants and chaos. They exist in a type of anti-reality, or anti-logic, where morality either does not matter or is completely reversed.[13]

Anarchy and blood seem to be what they gravitate toward, even if they were not the original things they sought—they are the resources that matter to them most.

Other civilizations had analogous beliefs in gigantic vampires. The Assyrians and Babylonians, for example, believed very strongly in the existence of vampires in general, and certainly in a gigantic species. Their own texts speak of these monsters who are of "giant strength and giant tread," and who "rage against mankind" and "spill their blood like rain, devouring their flesh (and) sucking their veins." [14] In all there were seven gigantic vampires in the Mesopotamian tradition.[15] The Apache and the Comanche believe in the mammoth Cannibal Owl, who is a sort of Bogey Man in their legends and is said to devour ill-behaved children.[16] In Greek mythology, the Cyclops Polyphemus—himself of divine and human heritage—devoured Odysseus' men in the *Odyssey.*[17] The Maya worshipped a giant bat god named Camazotz, who had the body of a man and the head of a bat.[18] Camaztoz was associated with night, death, and blood sacrifice. These few diverse examples illustrate the vampiric nature of giants in world mythology, thereby linking them also to the Biblical narrative.

Indeed there are further examples in folklore and oral traditions which preserve the link between vampires and giants, and survive among peoples to this day. The vampire legends of Eastern Europe are at least in part, recognizable to many people. As such, I mention them only in passing because the subject has been thoroughly treated. Rather, I wish to draw readers' attention to the lore of the Kurdish foothills, much closer to the original home of the giants. The ethnographic research of W.A. Wigram regarding a particular belief of the inhabitants of the plains below Mosul is extraordinary:

> Spirits of the mountain and plain beset the path of the wayfarer in this land, as might be expected. Thus, Mosul plain is haunted by a fearful type of vampire, the "*hiblabashi,"* a satyr, half-man half-goat, who lures travellers from the path, and sucks their blood. There is a tomb of one such at Aradin, a village in the lower hills, whence there issues at times a terrible gadfly, that infects all whom it bites with madness and hydrophobia.[19]

The "hibla-bashi" has all the characteristics of the Hebrew seirim, which we have seen is an evil spirit, and thus a giant spirit. The Assyrian and Babylonian legends of the Edimmu seem preserved in the legend of the hibla-bashi, and by proxy, such beliefs as the Nephilim, the Annunaki of Sumeria, and the Watcher Azazel.

God's patience ran out more with the Watchers and the Nephilim, more so than with humanity. The former, after all, had been the corruptive force. As a result, a worldwide deluge destroyed the earth and took with it the Nephilim and the fallen members of the human race. One glaring question remains in our investigation however: if the flood destroyed the Nephilim, and their kind was effectively the patient zero, then how did the disease survive? Once again, the Nephilitic affliction of vampirism is not altogether subject to the laws of physics. As mentioned, some researchers have posited that vampires exist in a form of anti-time, and therefore, so does the disease. The main overarching reason, however, is that vampirism is, at its root, demonic. That is to say, the proximate cause is physiological, as the patient manifests outward physical signs and behaviors, but the ultimate cause stems from direct demonic influence. Furthermore, while the Nephilim were physically destroyed, their spirits persisted as demonic entities. We also have further evidence that there were additional

unions between demons and human females to produce additional giants known by other names in the Old Testament, such as the Annakim and the Rephaim.[20] It would seem that as long as a spirit survives, it may "infect"—if so loaded a word may be employed here—victims, human or otherwise, for we know from 1 Enoch that the Watchers and Nephilim also did unspeakable things to the animal kingdom.[21]

We do seem to have the destinies of the vampire giants prophesied in 1 Enoch 15:

> And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men, and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.[22]

Indeed, a very profile for vampires and vampirism is present in this passage. First, the passage relates that evil spirits are indeed the spirits of the destroyed giants, and that they continue to dwell on the earth. Second, we note that these spirits of giants "afflict" and "oppress,"

amongst other things, on the earth. Third, and perhaps most vampiric and disturbing, is where the author states that these spirits shall "take no food, but nevertheless hunger and thirst" Not only is thirst described but the giant spirits "rise up" and execute a sort of revenge "against the children of men and against women, because they have proceeded from them." From this passage, we may also conclude that not all evil spirits are necessarily vampires, but all vampires are these very giant spirits, described here and elsewhere as evil spirits.[23] If ever there was one, here is a description of the vampire "affliction"—a disease born of both natural and supernatural causes.

The very word for "evil spirit" also provides clues to the nature of the disease. Generally, "pneuma poneron," and then "daimon," and "daimonion"[24] are the words translated as "evil spirit" in the Septuagint and the New Testament, respectively. There are no precise Hebrew equivalents for the Greek "daimon" and "daimonion," however there are analogs to be found in words such as "shedhim" (demons), "seirim" (he-goats/hairy ones), "'elilim" (idols), and "Gad" (the demon)," typically translated as "evil spirit" or "demon."[25]

Interestingly, these evil spirits often appear in scripture in conjunction with disease and affliction. In the Old Testament, we learn that King Saul suffered such affliction: "Now the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord tormented him. Saul's attendants said to him, 'See, an evil spirit from God is tormenting you. Let our lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better.'"[26] Several things become evident here. One is that Saul's condition was rebellious, to the degree that God's protection left him, allowing for the oppression by an evil spirit. Secondly,

the king's physical health was compromised, so much so that his ministers summoned a harpist to make him feel better. Finally, despite their evil ambitions and behavior, they are still subject to God's ends. I am not suggesting or even demonstrating that God serves as the impetus for vampirism, only that such spirits are still subject to him.

The New Testament is equally clear on the connection between evil spirits and disease, and is truly a treasure trove of information on the nature of vampirism and the giant spirit. After the Caesarea Philippi periscope, Jesus heals a boy afflicted by an evil spirit: "A man in the crowd answered, 'Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.'"[27] Here a boy has been possessed by an evil spirit that caused epilepsy. In Luke we read of people being "cured" of their evil spirits, the word for cure being "therapeuo," from which we derive "therapy."[28] It is also intriguing that the Garasene demoniac was afflicted by unclean spirits that compelled him to cut himself (sign of mental illness), and that the spirits compelled him to retreat to tombs.[29] This behavior is familiar to students of vampire folklore. Jesus, in Luke 11:24-26, also provides clues to the roaming and listless impulses vampirism exerts on victims:

> "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first."

Even when the spirit is in a man, such roaming tendencies may stem from the curse placed on them in the antediluvian world. All in all, there is a link between the evil spirit—the spirit of a giant—and diseases, vampirism among them.

It is doubtful that vampirism may truly render a victim "immortal." However, this should not be discounted as sufficient oxygenation in our atmosphere (which some scientists contend was at one time 80% as opposed to the present 20%) allows for fuller genetic expression, as seen in the megafauna that have inhabited the earth over various ancient epochs.[30] Certainly, giant humanoids could more likely thrive in an oxygen rich atmosphere. Such genetic expression has been demonstrated in laboratories and is well known (though not always readily-embraced) by the scientific community. An organism could live longer and better in that environment, a notion lending credence to the extremely long life-spans of Biblical patriarchs, pre- and post-flood. As the Nephilim are of the antideluvian world, a perversion of these physical laws may be conceived under the rubric of a creature who is of anti-time: anathema to God and all his laws in all ways. So the extension of life may be at least possible, giving rise to the idea that a vampire's victim is immortal. Of course, the vampire spirit itself truly is immortal. The indwelling or influencing demon seeks after the precious life force, as it did while in physical form as the Nephilim. There is, therefore, typical vampire behavior which may be observed in those infected by the disease. The reasonable conclusion is that the demons responsible for vampirism and its manifestation today are in large part none other that the spirits of Nephilim, who continue to exhibit their bloodlust, and to feed it while in a human host.

Some apotropaics employed against vampires also stem from the antediluvian world. The elements bore

testimony against the Nephilim, and they would be invaluable tools which could be used against the vampire. The earth cries out regarding the blood spilled on her surface.[31] Likewise earth and wood (and therefore fire) have historically been employed against the vampire (although often from a misunderstanding of its true nature).[32] The most important physical implement from the pre-flood world is water, however. Water has been employed against evil spirits since time immemorial. In the case of the vampire, it is probable that blessed water is the same concept as the waters of the deluge: both are supported by God's judgment and righteousness.[33] Running water too, which vampires are remiss to cross, is also a legacy of the world's great flood.[34] While these natural elements are of some use, it would seem that the greatest weapon against the vampire is faith and reliance on God, as demonstrated by the antediluvian patriarchs, particularly Jared, in his watchfulness, Enoch, in his dependence on God, and Noah, in his belief in the impossible.

Whatever position one may take on vampirism, whether viewed as reality or as folklore, it is clear that the first of their kind were the Nephilim. They turned on humanity, brutalized them, and sought after their very blood. Though the Nephilim were destroyed, their traits lived on in the form of a preternatural disease carried by and indeed—embodied in—certain species of demonic spirits. The pathogen has both natural and supernatural qualities and as it defies physical laws, it is also not fully accessible to scientific or at least thorough medical scrutiny. In a world dominated by an empirical paradigm where the existence of beings such as the Nephilim and vampires per se are vehemently denied, it is unlikely that considerations as I have allowed in this paper will be developed to any great degree. Make no mistake though, the affliction survives, and the oppressive and insatiable impulses of the Nephilim live on.

PART II

THE BRONZE AND IRON AGES

CHAPTER 6

AN ETHNOLOGY OF THE GIANT TRIBES AND CLANS OF THE ANCIENT LEVANT

The Bible, in addition to being a religious text, is a quasi-historical account of the culture from which it sprang. In it, we have accounts of battles, cities, and personalities that helped to shape and write the scriptures. Indeed, a great deal of anthropological data on the peoples of the Bible may be derived from the text. One of the most enigmatic aspects of the Bible is its mention of a race of giants and its various ethnic branches. The author of Genesis is the first to mention the giants—Nephilim—in the context of the antediluvian world. A good deal of their prehistory takes place in the region of Mount Hermon, where their angelic fathers descend to the earth.[1] The fourth verse of the sixth chapter states that the Nephilim were the offspring of fallen angels and human females.[2] Because of their wickedness and caustic influence on humanity, God sent the deluge to utterly destroy them.[3]

While they were destroyed in the flood, the very spirits of the Nephilim seemed to have survived, for we find mention of them later in the Bible. Indeed Genesis 6:4 says that "the Nephilim were on the earth in those days," signifying the pre-flood world, and continues with a qualifying phrase "and also afterward," with the connotation of after the flood. One can infer that additional unions between fallen angels (demons, if you will) and women occurred, and that the giants themselves mated and produced these tribes of their kind. The Bible keeps an ethnological record of giant groups encountered by the Patriarchs and the later Hebrews. Though the conquest of Canaan was a military operation, authors nonetheless relate considerable cultural information on the giants, who were apparently wide-spread in the Levant at the time. They are the Nephilim, the Anakim,

the Rephaim, the Emim, the Gibborim, the Zamzummim, and the Awwim (though we know precious little of Awwim, or Avvites). Wherever these peoples merit mention in canon and non-canonical scripture, they are cited with great awe and terror, and so we may conclude that these peoples were brutal and war-like.

The Nephilim appear to be the oldest established of these tribes, as evinced by Genesis 6:4 and its antediluvian provenience. The passage suggests that a closely related group of giants, the Gibborim, existed then as well. There is some controversy regarding the Gibborim as a separate tribe of giants. The name itself means "mighty ones," and is often translated into Greek as "giants." (gigantes) [4]

The book of 1 Enoch also relates more details regarding the nature of the Nephilim. They quickly usurped humanity and squandered all its resources. The Nephilim then turned on one another, and resorted to cannibalism, and eventually, to consumption of humans and the drinking of their blood.[5] For these heinous acts, God judged their kind and destroyed them in a flood. We do, however, have some Jewish traditions of one such giant surviving: Og. Og is a unique case, for he promised Noah that he would repent if he might be spared. He thusly clung to the ark in the flood.[6] However, he would later return to his old ways, and again shows up in the narrative as Og, King of Bashan.

The most prominent tribe of giants in the Biblical narrative is that of the Rephaim, and indeed, they seem to be the main race of giants to have perpetuated themselves in the Levant.[7] They are first mentioned in Genesis 14:5, as part of a coalition of giant tribes east of the Jordan River and other parts of the Near East. Rephaim translates as "the dead ones,"[8] or "the weakeners,"[9] which links their kind to the underworld, and also belies their

ability to instill fear, though its vernacular usage demonstrates that in general, Rephaim meant "giant." Interestingly, according to Deuteronomy 2:10-11, the Repahim seem to be one of the major tribes of which other groups or clans of giants, such as the Anakim and the Emim, are a part. The Emim translates as "terrors," whose name also speaks to their notoriety as gruesome and monstrous peoples.[10] Such organization is in keeping with the assertion that the Rephaim were the oldest of the surviving tribes, whose great ancestor was none other than Og. Og is, without question, the most well-known of the Biblical giants. At the time of the conquest of Canaan, he was king of Bashan, a region east of the Jordan River spanning from Gilead in Jordan to the south, and to Mount Hermon in the north.[11] Og utilized the land to satisfy his needs, as Bashan maintained a longstanding reputation for agropastoral fertility, beauty, and for its oaks.[12] We know little about Og's life and exploits between the time of the flood and his reign in the kingdom of Bashan. In keeping with giant nature, we can surmise that he was cruel, avaricious, war-like, and cunning. Og quickly reensconced himself in the region of Hermon after the flood, and vague though his history is, we may conclude with some degree of safety that he usurped the region around Hermon in order to reclaim it for giant kind. He established a considerable domain, as evinced by Joshua 12:4-5: "And the territory of Og king of Bashan, one of the last of the Rephaites, who reigned in Ashtaroth and Edrei. He ruled over Mount Hermon, Salecah, all of Bashan to the border of the people of Geshur and Maacah, and half of Gilead to the border of Sihon king of Heshbon." Joshua and the Hebrews meet Og and his army in the Battle of Edrei, the capital city of Og's Bashan. The region of Bashan and its cities seem to be in keeping with the giant practice of building fortified cities, as Deuteronomy 3:5 relates: "All these cities were fortified with high walls and with gates and bars, and there were also a great many unwalled villages." Og and

his people seem to have been one of the last—if not the last—of the tribe of Rephaim as stated in Deuteronomy 3:11. Consequently, it is also in this passage that Biblical authors provide a parenthetical reference of exact measurements for Og's size, or rather that of his bed, and as such, a general reference for the size of giants in that time: "His bed [or likely, sarcophagus] was made of iron and was more than thirteen feet long and six feet wide [nine cubits by four cubits]. It is still in Rabbah of the Ammonites."[13] As Joshua and the Hebrews unleashed such wholesale slaughter on Bashan, it is unlikely that many of Og's subjects survived, however the passage implies that either other giants or survivors buried and paid homage to him in the land of the Ammonites at Rabbah, where once the Rephaim flourished. The Rephaim apparently spread in considerable numbers throughout the Levant during Og's reign. We read of their occupation of the region of Moab east of the Dead Sea, in Deuteronomy 2:19-21:

> "When you come to the Ammonites, do not harass them or provoke them to war, for I will not give you possession of any land belonging to the Ammonites. I have given it as a possession to the descendants of Lot." (That too was considered a land of the Rephaites, who used to live there; but the Ammonites called them Zamzummites. They were a people strong and numerous, and as tall as the Anakites. The LORD destroyed them from before the Ammonites, who drove them out and settled in their place."

The Ammonites, however, routed what appears to be a clan of the Rephaim—whom they called the Zamzummim—from their territory.

The remnants of the line of Repha, scarce though they must have been, evidently survived into the period of the kingdom of Israel. The Biblical text implies that many of them hired themselves out as mercenaries, or allied themselves with factions known to be anti-Israelite. The well-known story of David and Goliath illustrates this predisposition perfectly. Goliath was a giant from Gath, a huge-walled city where other giants lived and perhaps was itself originally a giant city. According to 1 Samuel 17:4-7

> "A champion named Goliath, who was from Gath, came out of the Philistine camp. He was over nine feet tall [six cubits and a span]. He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels [approximately 125 pounds]; on his legs he wore bronze greaves, and a bronze javelin was slung on his back. His spear shaft was like a weaver's rod, and its iron point weighed six hundred shekels [approximately fifteen pounds]. His shield bearer went ahead of him."

However, we know full well from the story, and from the Battle of Edrei, that the giants were not immortal, and could be beaten and killed by humans. For David, during the reign of Saul, kills Goliath with no more than the folk martial implements of a pastoralist: in this case a sling and stone. With the momentum of a charging run behind his projectile, David unleashed a stone from his sling that hit with such force between the giant's eyes that it sank into the forehead, which any trauma surgeon will admit can cause instant death in a human and puts into perspective the force and accuracy behind David's shot.[14]

Goliath and other giants either colluded with the Philistines or, as is likely the case, ruled Gath as their

overlords. The Biblical narrative speaks for itself about these later giants, as seen in 1 Chronicles 20:4-8, depicting war with the Philistines:

> "In the course of time, war broke out with the Philistines, at Gezer. At that time Sibbecai the Hushathite killed Sippai, one of the descendants of the Rephaites, and the Philistines were subjugated. In another battle with the Philistines, Elhanan son of Jair killed Lahmi the brother of Goliath the Gittite, who had a spear with a shaft like a weaver's rod. In still another battle, which took place at Gath, there was a huge man with six fingers on each hand and six toes on each foot—twenty-four in all. He also was descended from Rapha. When he taunted Israel, Jonathan son of Shimea, David's brother, killed him. These were descendants of Rapha in Gath, and they fell at the hands of David and his men."

Incidentally, we learn something of the physiology of giants, in addition to their immense size. They appear to have had six fingers on each hand, and six toes on each foot.

The only direct reference to the Nephilim after Genesis is found in Numbers 13:33, and introduces another tribe of giants, the Anakim. This passage is an account of the twelve spies and their expedition into Canaan. Upon entering Canaan, the spies observe giants in their cities, amongst them the Nephilim. As Numbers 13: 32b-33 states: "All the people we saw there are of great size. We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them." It is clear that they were of great stature and powerful. From the spies' report, we can also conclude that the Nephilim were overlords and progenitors of not

only the Anakim, but were also overlords of the people of the land, ruling from fortified cities. Therefore, the giants were at the very least formidable warriors, and certainly adequate administrators and rulers. Whether these particular giants were the descendants of Og is not known, however we may surmise that at least some of them were in fact his descendants.

In the same passage, another of the tribes is mentioned in conjunction with the Nephilim. The aforementioned Anakim, which means "long-necked" and also speaks of their parentage and tribal affiliation to a certain Anak.[15] Before the spies enter the land, Moses instructs them to go up through the Negev, an inhospitable desert region, and into the hill country. They are to record information on fortifications, political structure, cities, and agricultural potential. Their course takes them all the way north to Rehob and Lebo Ramath. Interestingly, scholars believe that Rehob, or Beth Rehob is the Old Testament name of Banias, which is at the foot of Mount Hermon.[16] Banias—Paneas in Greco-Roman times—was a shrine to Pan,[17] which may indeed be a connection to older traditions of Baal and plausibly even Azazel, one of the original fallen angels who favored to appearance of a goat.[18] At any rate, the spies spent time in the region of Mount Hermon, as Lebo Hamath and Rehob put them squarely in the ancestral home of the giants. On their expedition, the Hebrew spies conduct reconnaissance in Hebron, a city built by and named for the giant Arba according to Joshua 14:15 ("Hebron used to be called Kiriath Arba after Arba, who was the greatest man among the Anakites."). Hebron, a great fortified city, had been built seven years before Zoan—known also as the Egyptian city of Tanis—which puts its construction sometime in either the thirteenth or twelfth century BC during the reign of Ramses II, or as late as the eleventh century BC, during the reign of the Tanis pharaohs.[19] Here too is evidence that the giants were master city

builders. There in Hebron, the spies learn of three prominent giants living in the city who are descendants of the giant forefather Anak: Ahiman, Sheshai, and Talmai. We know from Joshua 21:11 that Arba was actually an ancestor of Anak: "Arba was the forefather of Anak." [20] Therefore, we may conclude, as the text states, that the spies collected accurate data on the culture of the regional giants, and that the three most prominent Anakim in Hebron were descended from Anak and Arba, and quite probably brothers. It is significant that in the Numbers 13 passage, when the spies report back to Moses, they do indeed relay their intelligence, and when conferring the cultural data begin with the Anakim: "But the people who live there are powerful, and the cities are fortified and very large. We even saw descendants of Anak there. The Amalekites live in the Negev; the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites live near the sea and along the Jordan." Another statement in this passage seems to hearken back to the bloodthirsty and violent nature of the giants in the pre-flood world: "The land we explored devours those living in it. All the people we saw there are of great size." The giants therefore held true to their nature even in the post-flood world.

Several other passages mention the Anakim. The first chapter of Deuteronomy contains another account of the spies in Canaan. It echoes the passage in Numbers, affirming that the giants were strong and built large, walled cities. We learn later in Judges 1:20 that the Arba's city fell in the conquest, and that "Hebron was given to Caleb, who drove from it the three sons of Anak." So too do we read in Joshua 11:21 "that Joshua went and destroyed the Anakites from the hill country: from Hebron, Debir and Anab, from all the hill country of Judah, and from all the hill country of Israel. Joshua totally destroyed them and their towns."

One must keep in mind that the giants consumed a great amount of produce, according to their habits. Recall their greed in the pre-flood world, and their consumption of human society's goods. The Anakim seemed to have resolved this issue, at least in part, thanks to a combination of sound agriculture and genetic engineering, no doubt knowledge inherited from their Watcher forebears. Numbers 13:23 relates that when the twelve spies reach the Valley of Eshcol, near Beersheeba, they cut a cluster of grapes so large that it takes two of the spies to carry it on a pole. The Anakim therefore seem to have been capable bonanza farmers, with the ability to sustain themselves, while surely enlisting the help of their human subjects.

Other giants certainly existed in the Biblical world, and we know something of their culture as well. They are what we might call, lesser tribes, or clans, and they are generally associated with the Rephaim. The main reference for these giants is Genesis 14:5. Essentially this passage imparts little more than geographical information, but the names themselves also tell us something of the nature of clans. This passage relates the rescue of Lot by Abraham, however we also have a picture of a campaign launched against these giants by Chedorlaomer of Shinar (Sumeria). While this king's identity is controversial, he may in fact be mentioned in documents dating from the time of Hammurabi, and therefore would date to the late eighteenth and early seventeenth centuries BC. [21] Therefore, we may have a general chronology with which to work in analysis of the lesser giant clans of the Rephaim. However, the name Chedorlaomer has also been discovered to be a rendering of the Elamite "Kudur Lagamar," or "servant of Lagamar."[22] Lagamar, or "Lahurati" is an Elamite god, comparable to the Akkadian Ninurta, god of war and agriculture.[23] It is possible that Chedorlaomer himself was a giant, and as such went to war with other giants

after some political falling out (but this is speculation). Whatever his identity he goes to war with three giant clans, the Rephaim of Ashteroth Karnaim, the Zuzim of Ham, and the Emim of Shaveh Kiriathaim.

We have met and are now well-acquainted with the Rephaim. The group mentioned above must be a clan of the Rephaim tribe who inhabit Ashteroth Karnaim, east of Jordan, whose name signifies both the worship of Canaanite fertility goddess Ashteroth and "horns" or "mountains."[24] The Zuzim, or Zamzummim as they are sometimes rendered, are a different story altogether in terms of geography. Their name means "Imaginers" or "Achievers,"[25] and if their homeland corresponds to the implication of the passage, their name is appropriate. The Zumim are from Ham, which is a direct reference to one of Noah's sons by the same name. His descendants settled in Africa, or the land of Ham.[26] As such the moniker becomes clear, when one envisions not only the pyramids of Egypt, but the other civilizations and monuments of the African continent. An Egyptian giant slain by Benaiah, an Israelite soldier, may well have been one of the Zumim. The passage of 1 Chronicles 11:22-23 recounts that he was seven and a half feet tall and had a spear the size of a weaver's rod. Third, there are the Emim, whose name as we have seen means "terrors."[27] They hailed from Shaveh Kiriathaim in Moab, east of the Dead Sea, and were the inhabitants of that land from prehistory.

It would be an extensive exercise in scholarly speculation to place into these tribes the giants of world mythology. However, in a more general ethnohistorical frame, the cultural traits of the tribes of giants are ascertainable from the Biblical record. It may be that these traits will be familiar to the studied mythologist. He or she will find much that is familiar in the actions of the Levantine Giants.

From available texts, primarily the Old Testament, and the *Book of Enoch*, one is able to build a composite of the giants' culture, which despite the passage of vast amounts of time, seems to have changed very little. If we are to take the texts as materials toward an ethnohistorical analysis then we may conclude the following. The Nephilim were the first of these giants and gained a reputation in the antediluvian world for their feats of strength and battle prowess. As such, they found their way into the mythologies of the ancient Levant. The Nephilim and Gibborim appear to have been the original races of giants, with further division into tribes and clans following the flood. The Rephaim had the most direct connection to their forefathers, through Og, who lived before the flood and survived to become the King of Bashan. Other societies of giants are variously considered tribes and clans of the Rephaim, those being the Anakim, Zumim, and the Emim.

With regard to physiology, the giants were originally produced by the sexual union of angels and human females. Their strength and size were unmatched among humanity, and they were formidable warriors. Of the strength of giants, the names of their tribes mentioned herein attest to brawn, as do the feats of the gods of other mythologies, who undoubtedly were—at least in large part—Nephilim themselves. Antediluvian conditions were such that the oxygenation of the atmosphere was greater than it is now, allowing for full genetic expression in such creatures. Obviously, such features would show with proportionally less expression as conditions changed. Other morphological traits included extra digits on each hand and foot. It is evident that both sexes were represented in the giants, as generations of giants are recorded, however this may also be attributed to additional mating between demons and human females. Their appetites must have been voracious, as evinced by aforementioned evidence. This not only speaks to their

high metabolism and strength but also to their psychological state, which was driven by greed. While they consumed a diet similar to humanity, they were not above the cannibalism, killing men for food, and the drinking of blood. Hence they were, in many respects, the first vampires. Gruesome though their varied sustenance was, and despite their immense strength, giants are not invincible, nor are they immortal. While they may live hundreds or thousands of years, note that such giants as Og and Goliath met their deaths at the hands of humans.

Language and communication were known to the giants. It might be posited that some of the languages of the earth are their creation, given their role in the founding of societies. In some cases the giants spoke the tongues and dialects of men, either of the people they conquered, or of the ones they served as mercenaries. Hence, symbolic comprehension was a part of their culture, and they were certainly capable of a high level of its execution.

As established in this study, a system of kinship and descent did exist among giant kind, albeit modified. Given that selfishness seems to have been part of their genetic nature, it should surprise us very little that the giants paid little heed to intimate lines of relation. After all, where is the record of a giant showing affection for his mother (human or otherwise), or a father caring for a son, except when it served his ends, or to serve a struggle for power. At least some tutelage in culture occurred from angelic parents, and giant parents as well, for the tribes and clans would not have lasted as long as they did had their been no such mechanism.

Like other aspects of giant culture, economic and political elements were motivated by practicality and personal ambition. Even before the flood, as we have seen, giants oppressed humankind. They were

consumers, and paid little heed to equity of trade. Their main commodity was knowledge, which they inherited from their angelic forebears. When their numbers were decreased after the flood, they built walled cities to protect their race, and also performed duties as mercenaries, aligning themselves with enemies of the Israelites. As they are routinely cited as having been the builders of these cities, we may also infer that they were accomplished masons, engineers, and artisans, and that their knowledge in the arts and sciences was extensive. We also know of their ability to govern, as they were apparently in control of a great majority of the city-states and respective kingdoms in Canaan at the time of the conquest. All aspects of governing a kingdom, including the civic and the agropastoral, were second nature to them—in short, the giants were bred to subjugate, maximize produce, and rule. In the name Gibborim, this trait is best linguistically illustrated, and certainly likewise demonstrated culturally in giants such as Og, Goliath, and Saph.

The religion of the giants might seem a most enigmatic fragment of their lost culture, however their nature and legacy betray them again, because they were hedonists. The religion of the giant was the cult of the self: in other words, they worshipped themselves as divine, and demanded of their human subjects the same. This practice is not unique or without precedent analogs in human history, and should therefore come as no surprise to us. The pharaohs of Egypt set themselves up to be worshipped as a god on earth, often the incarnation of Ra. The Greeks established a ruler cult in the Hellenistic period, the first of which was dedicated to Alexander the Great, and the Roman Imperial cult that began under Augustus is well known to both students of history and the Bible. Once thus ensconced, giants carried out the administration of their cults, which were often bloody and gruesome. Blood sacrifice, as evinced in

the ancient Levant and elsewhere, often demanded human victims in addition to animals. This practice is thoroughly in keeping with the physical nature of the giants, but as blood was needed for spiritual matters, it also spoke to their religion. At least to some degree, the giants perpetuated the worship of the Watchers—their forefathers—as they were gods along with the giants. Among giants this was simply an ancestor cult (as in Rome or Japan), but among humans was a religion with all the rites accorded. The giants, because of their parentage and their nature, had intimate knowledge of the afterlife, and their place in it. This glaring fact in the consciousness of the culture precipitated at least some reverence then, for the death of their kind. Such notions are illustrated by the death of Og and the return of his body and subsequent burial in Rabbah. Like man, giants' souls are immortal, and thus exist after death, though their domain is much more akin to demons, as they roam through the elements. As a final note on religion, it bears mentioning that the places of worship for the giants generally commemorate the rebellion of the Watchers, particularly the large monuments found worldwide, the pyramids. Scholars have long attested to the idea that pyramids are mountain effigies, and that, consequently, mountains are symbols for the connection between heaven and earth. In the case of the Nephilim and all giant kind, one inescapable conclusion fits the rubric of the academic contention: pyramids, ziggurats, and similar structures are commemorations of the fall of the angels upon Mount Hermon.

From the evidence of Biblical literature alone, the general conclusion we can make is that the giants of the ancient Levant had a very developed culture. It was designed to sustain giant kind and subjugate humanity, unfortunately. Indeed, we find little in giant culture that speaks of either preservation for the sake of kin, or benevolence to humankind. Even the most median of

moral philosophies struggles to find one institution of redeemable quality among the giants, for they sought only to satiate their own lusts, generation after generation. The Bible tells us that God sent a deluge to punish the giants and a humanity perverted by their influence. When they reemerge after the flood, in what has inaccurately been interpreted as ethnic cleansing on the part of Yahweh, God directs the conquest of Canaan under Joshua. The vast majority of cities and kingdoms the Israelites put the sword were giant-held. It is difficult to imagine a race of giants in earth's history, especially in a rational age, when empiricism (supposed at any rate) trumps religion, and in particular the Bible, in many minds. However, if we are to take the Bible as a collection of documents with a stunning record for historical veracity, should we not be inclined to glean and appreciate the anthropological data contained therein? Scholars do so for human culture to gain better understanding of those societies and their bearing on the Bible. Equally, we must be willing to read the scriptures with an anthropologist's mind, and consider possibilities which at first glance seem more extreme. If the Bible is accurate in recounting other societies, why not also for that of the giants? The giants left behind an ethnological record, preserved in the Bible and other texts from the Near East. Of all truths examined in this paper, this one is the most inescapable, and it is a paradigm that humanity must learn to embrace: the giants were real.

CHAPTER 7

THE NEPHILIM AND THE ROOTS OF CIVILIZATION

We often take the roots of Western Civilization for granted. Yes, we are taught by convention that such roots find a strong hold in Mesopotamia around 3500 B.C. But, have you ever stopped to ask yourself how deep those roots go, and better yet, "who planted the tree?"

It is very likely that the key to understanding the founding of the world's great cities and civilizations rests on a fundamental understanding of giants, or as the Bible calls them, Nephilim. These creatures were the offspring of fallen angels and human females, and according to scripture, contributed to the very downfall of antediluvian society (Genesis 6). Some of them, it would seem, even survived the great deluge, cropping up in later millennia under various other names, such as the Old Testament's Rephaim and Anakim.[1] The perseverance of their race could account for many of the world's great cities or monuments. If we broaden the Biblical interpretation of this colossal line of creatures to include world mythology, then possibilities emerge after the most cursory of glances at man's religions.

In extrabiblical sources, such as *The Book of Enoch,* one can find the very work of transforming hunter-gatherers into a more sophisticated society. The fallen angels waste no time in developing a scheme to influence man for their own ends. We are told that under the guidance of their leader Semyaza, the fallen angels trade knowledge and technology for access to human females for the purposes of breeding offspring. To the great misfortune of mankind, civilization was a high price to pay for what would soon become oppression and violence. At any rate, the fallen angels along with the Nephilim taught men metallurgy, war craft, farming, husbandry,

and a host of other bodies of knowledge defining civilizations.[2]

The great Mesopotamian hunter and king, Nimrod, is often regarded as a giant, this notion owing to the Hebrew and indeed, Greek Septuagint traditions.[3] We read clearly in Genesis of his renown, no doubt contributing to the memories preserved by Abraham, himself born of Sumeria.[4] Consequently, Nimrod is also credited with having built the Tower of Babel, preserved to us in image as a ziggurat, one of the stepped temples of ancient Mesopotamian society.[5] The very Cradle of Civilization therefore provides an early example civilization and its connection to the giants of old.

Egypt, whose legends whisper to us in the present, was most likely not without its own giant origins. Several giants appear in Egyptian mythology, notably the Nakht, who are analogous to the Hebrew Nephilim.[6] Indeed, Egyptian mythology is replete with its own gigantic beings, not the least of which was the god Ptah, who created all and was patron deity of stone workers, and from whom Egypt derives its very name.[7] With regard to gigantic elements of culture, at least as much may be said about Egypt's monuments, and in particular the pyramids. Some scholars who entertain historical ideas outside of convention, such as Patrick Heron, posit that the antediluvian giants constructed the pyramids.[8] This design spread with them as they journeyed to other lands east and west of the Holy Land.

In the Old Testament, we get a picture of the descendants of these giants. You may recall from Sunday School that the spies Moses sent into Canaan on the eve of its conquest were all terrified save Joshua and Caleb. They related that they were as "grasshoppers" compared to these enormous men.[9] Jewish tradition tells us that one giant, Arba, built the great fortified city of Hebron.[10]

Another giant, Og, who allegedly had survived the great flood, ruled over Bashan, a vast kingdom northeast of the Sea of Galilee.[11]

Moving away from the Near East leaves one with no fewer examples of giant-founded societies. Most of us remember to some extent the myths we were taught in grade school from the Greek and the Roman worlds. Scholars have long been aware of the influence of the Near East on Greek ideas and religion. Similar residues may be found in the pottery and art of ancient Greece, an indicator of trade with Phoenicians and other peoples of the Near East, and something known to scholars as "orientalizing." The very gods were all believed to hail from Mesopotamia, Anatolia, Egypt, and other lands to the east. As for feats of city-building, Poseidon and Apollo were believed to have built the great walls of Troy.[12] The Greeks also contended that the Cyclopian giants had built the city of Mycenae.[13]

In the case of the Romans, we learned that the twins Romulus and Remus, descendants of the great Trojan refugee Aeneas, founded Rome. For obvious reasons, teachers leave out the gory details which Roman historian Livy relates to us. Mars, god of war, raped the Vestal Virgin Rhea Sylvia, and the products of this violation were Romulus and Remus.[14] The twins, as with other children sired by gods, were of great stature and strength. Somewhere between myth and history, we learn that Romulus built the city of Rome in the eighth century BC, promptly after killing his brother.[15] The conditions of their conception, their feats, and their violence all smack of traits borne by the Nephilim.

Even beyond the scope of Western Civilization proper, evidence of giant engineering abounds, as do the legends pertaining to such structures. German mythology relates to us that the walls of Asgard were built

by a frost giant to separate the realm of the gods from that of the frost giants, known as Niflheim (which is phonetically similar to Nephilim).[16] The very name for the Norse giants, Jotun, gives us a clue about their greedy appetites (hearkening back to the Biblical tradition), as it is taken from the verb "eta," meaning "to eat."[17] Mesoamericans, likewise had firm ideas about the origins of their civilization and giants.[18] The Maya believed their civilization to have been founded by giants.[19] The Aztecs too, believed their cities and their society had been established by giants and gods.[20] The great monuments of Machu Pichu, the earthen tombs of China, Angkor Wat, the great earthen pyramid of the ancient Indian city of Cahokia—they all speak to engineering feats that defy foundations in human sweat and toil alone.

If you look, you can see that our civilization bears the touch of humanity. A closer look still, reveals the possibility of deeper roots and gigantic origins. The next time you look at the photo album from your Egypt trip, watch a documentary on Mesopotamia, or thumb through that humanities text you just couldn't throw away, pause. Pause and ask yourself "what does the evidence say, and who founded these societies?" You just may find the maker's mark of the Nephilim in subtle imprint.

CHAPTER 8

NIMROD, SON OF CUSH: MIGHTY HUNTER BEFORE THE LORD

One of the earliest and most storied of figures in the history of the Nephilim is Nimrod, King of Shinar, the great usurper, and hunter. How he fits into that past is still a debate mired in the crosscurrents of myth and history. However, enough of his legacy is preserved in records—in particular, the Bible—that his significance requires our consideration. That he most often found himself in opposition to God requires our attention.

The author of Genesis first references Nimrod in conjunction with the Table of Nations. He is none other than the great grandson of Noah, whose son Ham was his grandfather. Hence, Nimrod is descended from distinguished pedigree insofar as Noah and his family survived the deluge. We are told in Genesis 10:

> 6 The sons of Ham *were* Cush, Mizraim, Put, and Canaan. 7 The sons of Cush *were* Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah *were* Sheba and Dedan.8 Cush begot Nimrod; he began to be a mighty one on the earth. 9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod the mighty hunter before the LORD." 10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. 11 From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, 12 and Resen between Nineveh and Calah (that *is* the principal city).

Cush, evidently a prosperous man, had several sons. However the author of Genesis mentions Nimrod in a

separate section. That he became a "mighty one," in Hebrew "Gibbor" is of great interest. His separate paragraph in the genealogy of Ham may have something to do with his rebellious nature, and a transformation he underwent, which necessitated he be mentioned apart.

Two pieces of evidence seem to corroborate the notion that Nimrod was a Nephilim. One is the phrasing of Genesis 10:8 in the *Septuagint*. Nimrod is described has having "began to be a giant upon the earth." The Greek word "gigas"—"giant"—is very plainly used in this verse.[1] Herein lies the beauty of the *Septuagint* and the Hellenized rabbis who transcribed it: they knew the exact Greek wording to convey specific Hebrew meanings and idioms to the larger Mediterranean and later Western audiences. The second comes from a regionally proximate language, Aramaic. It has to do with Nimrod's relation ship with Orion, upon which I will continue in later paragraphs. In ancient Aram, the constellation Orion was known to them as "Nephila," suggesting that Orion was a Nephilim himself.[2]

The very name Nimrod holds any number of clues to his personality and agenda. His name is likely related to the Hebrew word "marad," which means "to rebel," a meaning ascribed by a number of Jewish commentators.[3] If this is the case then "a mighty hunter before the Lord," could also carry the connotation of "a Gibbor in rebellion before the Lord." The phrasing seems to enumerate that something changed in Nimrod at some point, and this change and rebellion may have much to do with the separate and extensive genealogical entry. What sort of GIbbor he may have been is left open to the kinds of chimerical possibilities we know are allowed for the forms of Nephilim. It would seem that few could contest him, so it may have been that he was of great stature and strength in body, but also in mind.

As to his kingdom, Nimrod began with "Babel, Erech, Accad, and Calneh, in the land of Shinar," all cities which we know through archaeology to have been real, and Shinar being the Hebrew designation of Sumeria, or more generally, Mesopotamia.[4] This association was apparently a longstanding one in Hebrew culture, as "The Land of Nimrod" was used as a synonym for Mesopotamia in Micah 5:6. The passage in Genesis elaborates on Nimrod's expansion into northern Mesopotamia, stating in verses 11 and 12 "From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, and Resen between Nineveh and Calah." Whomever he may have been, the Biblical account paints a geopolitically ambitious personality, bent on building an empire.

Nimrod is also generally acknowledged as the architect of the Tower of Babel. His rebellious nature alone would seem enough to connect him to the project, however there are other traits that bear a closer look. His proximity in the text to Babel is interesting—in fact it is the following chapter in Genesis that recounts the tale. The fact that the location of the tower is Babel, a city under his direct control from the previous chapter, is telling. Verses 1 through 10 relate:

> Now the whole earth had one language and one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. 3 Then they said to one another, "Come, let us make bricks and bake *them* thoroughly." They had brick for stone, and they had asphalt for mortar. 4 And they said, "Come, let us build ourselves a city, and a tower whose top *is* in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole

earth." 5 But the LORD came down to see the
city and the tower which the sons of men had
built. 6 And the LORD said, "Indeed the people
are one and they all have one language, and
this is what they begin to do; now nothing
that they propose to do will be withheld from
them. 7 Come, let Us go down and there
confuse their language, that they may not
understand one another's speech." 8 So the
LORD scattered them abroad from there over
the face of all the earth, and they ceased
building the city. 9 Therefore its name is
called Babel, because there the LORD
confused the language of all the earth; and
from there the LORD scattered them abroad
over the face of all the earth.

The word used for tower here "umigdal" has the exact same connotation as "ziggurat" in Sumerian. It seems that what we're dealing with here is not so much a tower whose height literally went into heaven, but rather some kind of mechanism atop a ziggurat meant to disrupt the barrier between this world and heaven. If Nimrod had become a sort of Nephilim the logical conclusion is that he had gathered those like-minded persons—other Nephilim and kings—to his banner in an attempt to invade heaven. The Watcher tech of the previous world was preserved amongst the Nephilim and the demons, and it seems the cabal in this passage attempted to use it in order to carry out Lucifer's original plan: to topple Yahweh from his thrown and rule in His stead. In the church era, we could easily call this antichrist: an attempt to mock and displace God.

The Book of Jasher is a veritable treasure trove of anthropological data on Nimrod. From it we learn a great deal about the nuances of his personality and some of his rather unnatural characteristics. The author of *Jasher*

relates a story of his early years, and evidently, Nimrod had a fairly normal life as a young scion. He did become a woodsman and hunter, at which he excelled, but that is not all. According to *Jasher* 7:23, Cush took a wife in his old age and the product of this union was Nimrod. He had in his possession an artifact unimaginable, as *Jasher* 7:24 states: "And the garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush." Cush gave Nimrod these garments, who wore them when he was twenty. The remainder of the chapter recounts how Nirmod grew stronger as he wore the garments. Eventually his family and followers crowned him king, but whatever ability the garments may have given him—whatever special link existed between him and God—was corrupted beyond measure. As we see in Jasher 7: 46-47:

> And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord, and he was more wicked than all the men that were before him, from the days of the flood until those days. "And he made gods of wood and stone, and he bowed down to them, and he rebelled against the Lord, and taught all his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father."

Jasher 9 recounts the familiar Tower of Babel story, attributing its building to Nimrod. The onslaught that God rained down against the host that built the tower was terrible, but Nimrod survived. *Jasher 11* tells the history of Nimrod after the fall of the Tower of Babel, and how his remaining subjects gave him the name Amraphel, and how he continued to rebel against God by worshipping the gods of Mesopotamia. Interestingly, Nimrod, under the name of Amraphel, was part of an

invasion of the ancient Levant, as depicted in Genesis 14. *Jasher 27* related the demise of Nimrod, which, interestingly enough came at the hands of Esau, another hunter. Esau was apparently every bit the hunter Nimrod was, and they used to frequent the same fields. Nimrod became jealous, and he and his men attacked Esau, but Esau bested them and killed Nimrod with his sword after a fight. He then decapitated Nimrod, and with one stroke of the sword, threw Mesopotamia into political disarray.

There is further association of Nimrod with Mesopotamia, one which dovetails the two traditions. *The Book of Giants* from the Dead Sea Scrolls contains a fragmented account of an antediluvian giant named Gilgamesh. In it, he boasts that he is a mighty hunter and warrior.[5] The discourse centers around the frightful dreams the pre-flood giants began to have about their fate. At any rate, it would seem a strange placement for Nimrod, since it is before the flood. However, the spirit of Gilgamesh could easily have existed before the flood, and could have possessed Nimrod at the time of his choosing when Nimrod turned from God. Perhaps then, Nimrod and Gilgamesh are—as some have asserted—one and the same.

We know from history that Gilgamesh was likely a real Sumerian king. In the early 1900s, the Sumerian King's list was discovered in Iraq, near the site of Nippur. Linguist Hermann Hilprecht published his translation in 1906. What to our wondering eyes should appear under the list of rulers of Uruk (Biblical Erech, one of Nimrod's early cities), but Gilgamesh himself, at around 2600 BC. His official rule lasted 126 years. Until this point, Gilgamesh was thought to have only been a literary device—the hero of a great epic. Stranger still is that, if Gilgamesh and Nimrod are the same person, then he lived to be about 800 years, dying in the early Patriarchal Period at the hands of Esau.

The Gilgamesh Epic also divulges some interesting traits of Nimrod/Gilgamesh. The epic poem dates to about 2100 BC and recounts the exploits of a jaded and tyrannical king of Uruk. Gilgamesh was a demigod, two-thirds god and one-third man, a pedigree reminiscent of the Nephilim, who had one Watcher parent and a human mother.[6] Much of the rest of the epic concerns the friendship of Gilgamesh and a wild man named Enkidu, not to mention their ensuing adventures. Enkidu's death at the hands of a monster mortifies Gilgamesh and he seeks the secret to life. It is at this point that the Mesopotamian account once again comes into clearer agreement with the Biblical one. The gods tell Gilgamesh to seek Utnapishtim, who survived the deluge by building a large boat, just as Noah had done.[7] The god Ea's instructions in a later tablet are particularly telling:

> Pull down, (and) fashion a vessel (therewith); abandon possessions, Life do thou seek, (and) thy hoard disregard, and save life; every creature Make to embark in the vessel. The vessel, which thou art to fashion, Apt be its measure; its beam and its length be in due correspondence, (Then) [on] the deep do thou launch it."[8]

All of this is amazingly congruent with the Biblical flood, which lends credence to Gilgamesh's descriptions in other parts of the epic.

The Sumerian King's List, *The Epic of Gilgamesh*, the Biblical profile—a picture from text and literature seems to be forming, one pointing to the position that Gilgamesh and Nimrod are the same person. To this we may add the theses of G. Smith and Jeremias, who note that in Babylonian iconography Gilgamesh is always represented as a mighty hunter with four hounds, and also as the founder of the first great kingdom in Asia.[9] Nimrod's characteristics are there hiding in plain sight.

He was a larger than life personality, but it is becoming ever clearer that he was not quite human.

A connection between Nimrod and Orion also exists. The constellation of Orion is in the shape of the primeval gigantic hunter from Greek mythology, clutching a lion in one hand and a club ready to strike in the other. The archetype of hunter shared by the two is clear. The fact that the two share the qualities of giants is also telling. Of further interest is the fact that the Hebrew name for the constellation Orion was "Kesil": quite literally "stupid fellow, or fool," as if to preserve the legacy of Nimrod's misdeeds as a cautionary tale.[10]

Nimrod, Gilgamesh, and Orion find further connection to the Ancient Near East in Egypt. Orion has long been associated with the monuments of Egypt, specifically the three pyramids of Giza, which are aligned with the belt of Orion. It is also common scholarly knowledge that one of the theories of the unification of Egypt before the dynasties came about by the usurpations of an outside force, possibly from Mesopotamia. This leader is often equated with Osiris, and at times, his son Horus. Ham's descendents also ended up in Egypt—could Nimrod's kingdom have included the newly unified Egypt? Perhaps. Another window of opportunity for Nimrod to assume the identity of Osiris was during the early Middle Kingdom (c. 2000-1700 BC), when the cult of Osiris displaced that of Ra as the most important.

Nimrod was obviously a man known by many names, many guises. His legacy persisted long after his demise at the hands of Esau. Later classical writers such as Ovid and Flavius Josephus wrote of Orion and Nimrod. At the site of Baalbek in Lebanon—home of the legendary trillithon stones—Nimrod's legacy lives to this day. The general academic position is that the site is Greco-

Roman, however the Muslims, Maronite and Orthodox Christians, and others who live in the Beqa'a Valley, all preserve older legends that the site was built before the flood by Cain, son of Adam. The flood destroyed it, but Nimrod later rebuilt the city with the aid of giants and utilized it as a western outpost fortress. Further bringing the reality of Nimrod into focus is an archaeological find of the recent past. On April 29, 2003, the BBC News announced in an article that the Tomb of Gilgamesh was now believed to have been discovered by a team of German archaeologists. The team had uncovered none other than the city of Uruk (Biblical Erech), and a tomb whose traits matched those ascribed to Gilgamesh in *The Epic of Gilgamesh.*[11] Is it coincidence that the American invasion of Iraq began a month earlier? I have since heard from sources which I am not currently at liberty to divulge—God-fearing people close to the operation—that the tomb was indeed Gilgamesh. Further, that Gilgamesh' immense body was in "a remarkable state of preservation."

While I believe my sources, the purpose of this essay has actually been to cull together sources that would present a clear life history of Nimrod, or at least a clearer on. From these we know he was a great hunter, he rebelled against God, became a giant, instituted the first great kingdom of Asia, tried to usurp God, and set himself up as a god man among humanity. However, evil and long-lived as he was, he was not invincible, as he died at the hands of the Hebrew Esau. From these evidences we can see that Nimrod is a figure to be considered in the history of the Nephilim, and that ample anthropological data exist to assist that analysis. Usurper—rebel—giant—antichrist: this was Nimrod.

CHAPTER 9

OG, KING OF BASHAN: A LIFE HISTORY

Mythological and historical records imply that the Nephilim were builders of cities and rulers of great kingdoms. One giant in particular provides a glimpse into this world, and by examining what is known of his life, we can know the world of the Nephilim in more depth. That giant is none other than Og, King of Bashan.

Og is perhaps the best exemplar we have for giant kind and their ways, given the numerous references to him in the Old Testament. Og's story begins in the pre-flood world, after the fall of the angels. He was a member of the generations of giants prior to the flood. We know this from references to Og in the Old Testament. Deuteronomy 3:11 states that "only Og was left of the remnant of the Rephaim." This being the case, some or one of the Rephaim must have survived the flood, for the passage implies the continuance of a tribe of giants. From this we also have Og's ethnic background, that of the Rephaim. The name "Rephaim," which can mean "dead ones," or "ancestors," provides a subtle suggestion that the Rephaim were indeed of an archaic origin. As for the giant surviving the flood, there is a Jewish legend of Og weathering the deluge by clinging to the ark. Og made a promise to Noah that he would reform if allowed to hold on to the ark, however he seems to have not made good on that promise.

Og's ethnicity reveals two possibilities about his parentage and familial relations. As one of the antediluvian giants, Og's father may very well have been a Watcher, a fallen angel. His mother, would have been one of the females taken as mates by the angels. Another possibility comes to us from the *Book of Giants* in which another Giant, Ogias, is depicted slaying a dragon. Ohia

(Ogias) is also mentioned in the Babylonian Talmud (Nida, Ch. 9), which states "Sihon and Og were brothers, as they were the sons of Ohia [Ogias] the son of Semjaza (Semyaza)." Og would then be the grandson of Samjaza (as such, perhaps Azazel), and would have been of gigantic parentage. Sihon, who appears alongside Og as an Amorite king in Numbers 21, was his brother and given the proximity of his city of Heshbon to the region of Bashan, a political alliance is not only implied but is illustrated in the Biblical narrative.

The giants, of course, were well-known for their capacity for cruelty and oppression. We have record of their misdeeds against humanity in several passages of the Bible, and naturally, in the traditions of peoples from around the world. Og is the quintessential giant in this respect. He is utterly evil, conniving, deceitful, and ambitious. He took part in the pre-flood oppression of humans which stripped the antediluvian world of many resources. Once judgment fell on the Nephilim, however, Og seemed remorseful, as did other giants. However, his emotive plea to Noah for his rescue seemed only to serve his selfish ambitions. Og quickly re-established himself in the Levant, and when the Israelites came to retake Palestine, Og stood against them.[1]

Of Og's abilities as a leader and administrator, no marks for inefficiency may be given. Loathsome though he is to us, the record of his rule of Bashan stands. "The last of his race in the region, he was still the ruler of his country; and the whole Amorite inhabitants, from Hermon to Jabbok, and from Jordan to the desert, acknowledged the supremacy of this giant warrior. Og resolved to defend his country."[2] Bashan lay on the east side of the Jordan River and stretched from Hermon, through Syria, all the way to Ammon. It was apparently a comparatively lush and fertile land, her oaks being referenced along with the cedars of Lebanon in Isaiah

2:13 and Zechariah 11:2. The earliest reference in the Bible of Bashan is—not surprisingly—in conjunction with the Rephaim. Genesis 14:5 relates that Choderlaomer defeated the Rephaim at the capital of Ashtoreth Karnaim. Og reigned from this city and also from Edrei.[3] In addition to Ashtoreth Karnaim and Edrei, the great cities and towns of Bashan included Aduru, Aphek, Beth-Arbel, Golan, and Kamon.[4] The success of the region's agropastoral endeavors is no doubt due in part to the Yarmuk River, in its heartland.[5] With the combination of cities and rich land, Og was able to build a kingdom both prosperous and intimidating.

In stature, Og was of great size, as the text of the Bible again demonstrates. His physiology seems to be congruent with what we know of the giants. Indeed, an accurate picture of his height forms when taking into account the dimensions of his bed, which was more than thirteen feet long and six feet wide.[6] This structure was most likely a megalithic sarcophagus of some type, and to this day, such dolmens and megaliths of ancient and prehistoric origin exist east of the Jordan River, where Og was said to have been buried.[7]

While we don't know date of his birth, we know the approximate timeframe of his death: the conquest of Canaan (occurring sometime between c. 1500-1200 BC.[8] Og met his end at the hands of the Hebrews at the Battle of Edrei.[9] It is evident that Og, despite his might and abilities, was not invincible. With the help of Yahweh, Joshua and the Hebrews killed Og and defeated his armies, thereby taking his kingdom of Bashan. Og's Bashan was allotted to the half-tribe of Manasseh, and those Hebrews renamed the region Havvoth Jair, after their leader, Jair.[10]

Perhaps the only material legacy of Og and Rephaim is that of the megaliths of the Transjordan.

They have long been associated with the Rephaim and at least one carries the namesake of the giant tribe: Gilgal Rephaim. Gilgal Rephaim, whose name means "wheel" or "circle of the Rephaim," is a cicular stone monument about eleven miles east of the Sea of Galilee in the Golan Heights. The circle is situated on a plateau where hundreds of other dolmens exist. The complex is comprised of some 42,000 pieces of basalt, in the middle of which is a mound approximately 18 feet in height. Scholars estimate the site to be about 5,000 years old, and may have been used as an astronomical device, calendar, tomb, or place of worship. Despite the fact that scholars are divided as to its origins and use, most agree that at one time it was used as a place of worship and tribal gathering.[11] It is also worth noting that Gilgal Rephaim is quite near an early Bronze Age settlement, which may one day yield more clues about the Rephaim.[12] Of course, the dolmens in the Transjordan are also mute testimony to the Rephaim and Og in particular. Along with the megaliths of the region, a basaltic sarcophagus matching closely the Biblical description was found in the Rabbah.[13] The exact connection of these monuments with the Rephaim has yet to be made, but their gigantic nature and legacy of a technology based on stone are reason for pause, and cause for further study.

In the end, we know very little about the mysterious King Og. In the years to come, it will be left to archaeology, anthropology, and history to glean and reconstruct the details of Og's life—no small task to be sure. However, the Bible and other texts of Jewish tradition, such as 1 Enoch, remain important repositories of information about Og and the giants. While our information may be of poor quantity, it is certainly of great quality, for Og presents in microcosm the culture and world of the giants.

CHAPTER 10

GOLIATH OF GATH: THE LAST GIANT CHAMPION

Goliath is typically *the* giant people most associate with the Biblical narrative. He is without a doubt the most popular, and his name is immortalized in his confrontation with David. People continue to use "David and Goliath" as a metaphor for the victorious underdog. In many ways Goliath symbolizes the insurmountable obstacle against we all must strive—and surmount.

My goal in this chapter is not to tread on ground already walked, but rather to bring to light Goliath's pivotal role in the change of fortune for giant tribes and clans in the Levant. By way of review, pertinent materials for Goliath's tale may be found in 1 Samuel 17. Since I've already established Goliath as a Rephaim amongst the Philistines, I will not belabor readers again with his pedigree, nor his dimensions—he was a giant. While my concerns are biographical, this is less a life history, and more a microhistorical examination of Goliath of Gath, his confrontation with David, and the eternal ramifications of the showdown.

Goliath's confrontation with David in the Valley of Elah, at some point in the middle of the 10th century BC, was completely out of character for the manner in which West Asian armies fought. This may at least partially be explained by the culture to which Goliath is attached: the Philistines. The Philistines—Israel's archenemy, and sometime friend—were not Semtic, that is to say they were not originally from the Levant. They came to the shores of southern Israel after the fall of Minoan Civilization, perhaps absorbing refugees from the Mycenaean mainland in Greece as well. There is a definite Proto-Greek root to their civilization. This would go a long way towards explaining each side in the Battle

of Elah choosing a champion, and having them face off. This characteristic smacks of Greece's age of heroes, and David and Goliath squaring off suddenly looks more like Achilles calling out Hector in the *Iliad.*[1]

What seems on the surface to be an out of character duel—if we are to believe the text—pitted the forces of evil against those of Yahweh. So, the political fates of two nations were only the superficial concerns of this battle. How can this be? This episode was a last-ditch attempt of the devil to destroy the bloodline of the messiah. Yes, Joseph, the earthly father of Jesus was a descendent of David, but Mary too was a descendant of David. They both hailed from Nazareth, a town so-named because it was a "branch" of the descendants of David.[2] Satan tried to use Goliath to literally kill off the bloodline of the messiah through David. Well, we know this didn't happen—the rest as they say, is history. David hurled his stone from his sling, dropped Goliath, and decapitated him with his own sword.

Hereafter, the giants of the Levant and the Near East begin waves of dispersal to other parts of the globe. This diaspora forms the subject of the following chapter. Goliath, the last giant champion, would seem to have been the lynchpin for their continued presence in the region. However, as they were usurpers and oppressors, they sought to dominate peoples in other parts of the world.

All of this could be chalked up to literary device, but we are after all, dealing with a text that continues to prove itself historically accurate year after year. In the 2005 dig season at Tell es-Safi, Biblical Gath, archaeologists uncovered a remarkable artifact. At they site they found a shard of pottery on whose surface some ancient artisan had inscribed the name "Goliath." They recovered the shard from a stratum dating to c. 950 BC,

within some 70 years of the previously held date of the face-off between David and Goliath. It is not the smoking gun, but it may well be the ammunition to be fired. At the very least, the find and its provenience are truly compelling.[3]

One might expect that the last giant champion would have a vessel or two with his name inscribed on it.

PART III

THE DIASPORIC AND ECCLESIASTICAL AGES

CHAPTER 11

OUT OF CANAAN: THE WESTERN TRAJETORY OF THE IRON AGE GIANT DIASPORA

One of the enduring questions in giant research has to do with their collective fate during the first millennium B.C. In other words, "after David defeats the Rephaim Goliath, what happens to the giants of the Levant?" Obviously, there numbers are greatly reduced hereafter because the last mention of a giant in the Biblical text is 2 Samuel 21, in which David and his men were killing off the last of the Philistine giants, in this case, brothers of Goliath and other inhabitants of Gath. There are no direct references hereafter in the Old Testament, but there are cultural phenomena that occur in the Mediterranean world which suggest where surviving giants may have gone. Clearly, some kind of diaspora occurred.

I should clarify that I believe this diffusion to be a multi-axial diaspora. The giants would not have been completely restricted in the corridors they chose for their departures. A northwest track into the Celtic and Norse worlds is probable, as is yet another course out Mesopotamia into the Indian Ocean and the Pacific world. This brief paper is a synopsis of the earliest phases of the westward-oriented migrations of giants from the Levant.

Our story begins in the middle of the Hebrew conquest of Canaan (anytime between c. 1400-1200 B.C.), which began with Joshua and continued into the period of the Judges. This ongoing campaign destroyed a substantial number of giants, including Og of Bashan, but did not eradicate them. Contemporary with the conquest is a tremendous political and economic shift in the Aegean Civilizations of Crete and the Myceneans. The volcanic eruption on Therea (c. 1550 B.C.), the depredations of the Sea Peoples, a multi-ethnic group of

pirates, and likely successive droughts displaced many of the Minoans on Crete and likely many from the Mycenaeans, dominate in the Aegean as of c. 1400 B.C. Caphtor was often identified with Crete in the Bible (ie, Deut. 2:23, Amos 9:7), and as the ancestral homeland of the Philistines before they arrived in the Levant. It is possible that the Cretan and Mycenaean giants (Rephaim) were not just displaced but rather may have been *deployed* as reinforcements in the Levant in order to strengthen forces and increase their chances of destroying the bloodline of the Messiah.

After the defeat of Goliath and the other Rephaim in ancient Israel, they drop off the radar in the Near East in the early Iron Age. Another cultural phenomenon known as orientalizing begins in the 9th and 8th centuries B.C. and is pertinent to our discussion here. In short, it is the cultural impact of the ancient Near East on the Archaic Greek world, as evinced by mythological themes from Mesopotamia and the Levant becoming commonplace on Greek pottery at this time. There is a quantifiable movement ideas from the Levant to the Greek world in the west. The Mediterranean Sea is a natural east-west thoroughfare for not only commerce, but also ideas and people. The same would be true for escaping giants.

I don't mean to say that there were not giants and traditions of semi-divine beings in the Aegean before the proposed diaspora in the first millennium B.C. Anatolian and Greek mythologies are replete with stories of giants and such beings. The *Odyssey* and *Iliad* for instance, have been shown to have historical components, as demonstrated by archaeology and classicist Moses Finlay's *The World of Odysseus*. As a point of reference for giantkind, it should also be noted that Odysseus encounters a number of hostile gigantic races on his return, including the Cyclopean giants, and the Laistrygonians, who hurled boulders at Odysseus and his

men. However, the emergence of cities and key civilizations in the eastern and especially the western Mediterannean have a certain gigantic bouquet about them, and as such, denote a probable trajectory of exit.

The Phoenicians of the Levantine coast were the greatest mariners of the ancient world. Their navigational prowess was well known and respected in the ancient world, and is further illustrated by their voyages beyond Gibraltar to the west African coast and the tin mines of Cornwall in Britain. The Phoenicians were also great colonizers, having established city states around the Mediterranean Basin. In 814 B.C. the Phoencians established the North African city of Carthage in what is today Tunisia. From this colony grew the Carthaginian Empire, which spread into Spain, Corsica, and Sardinia. A chain of colonies around the Mediterranean provided a cultural corridor for the remnants of giants to take of temporary residence or travel further westward. In the case of the Phoenicians, this was likely the Rephaim, as they are mentioned in the Rash Shamra Texts.

The shining example in this hypothesis is the foundation of Rome on the banks of the Tiber in 753 B.C. Rome's origins, like many civilizations, are a combination of history and mythology. The historian Livy tells us that the tribes who came to establish the Roman civilization were originally refugees from the Trojan War (which as we now know, actually happened c. 1250 B.C.), led by the likes of Aeneas and Evander. Two of their descendants founded the city: Romulus and Remus. These two co-regents of Rome were the progeny of the god Mars and a Vestal Virgin named Rhea Sylvia. In giant/Watcher fashion, Mars raped Rhea Sylvia and the semi-divine, gigantic Romulus and Remus were born, and eventually grew to found the city. Indeed, we know from the antiquarian records kept by the earliest of Rome's scribes, list the first king of Rome as Romulus. If Mars was an

ancient Nephilim, and migrated first to Greece and then to the Italian peninsula, this would go a long way towards suggesting a giant diaspora. Furthermore, Romulus eventually killed his brother Remus over who would be king. Ambition, greed, lust, murder, city-building…….Rome's origins smack of gigantic influence and its founding fits the chronology of a Westward migration from the Levant.

The Celt-Iberian world of ancient Spain represents the westernmost Mediterranean refuge of giants having left the Levant. The Celts themselves believed in primordial giants such as the Fomors, and founding giants as in the case of the Tuatha de Dannan. In Greek and Roman era chronicles, generals and soldiers record their impressions of some Celts, whom they deemed gigantic red and blonde-haired behemoths. The absorption of Spain by Rome during the Punic Wars brought the Romans in direct contact with them.

CHAPTER 12

STORMING THE GATES OF HELL: JESUS' GEOGRAPHICAL, HISTORICAL, AND RELIGIOUS RATIONALE FOR SELECTING CAESAREA PHILIPPI/BANIAS AS THE VENUE FOR HIS MESSAIANIC REVELATION

At the foot of Mt. Hermon lie the ruins of Caesarea Philippi, today called Banias. The central feature of the site is a great yawning cave, once a shrine to the woodland deity Pan.[1] The Greeks passing through in the wake of Alexander the Great took the cave to be a haunt of the god and established a simple shrine in his honor. It was known as Paneas for centuries, before Philip, son of Herod the Great, expanded the settlement around 4 BC, building the polis of Caesarea Philippi in honor of Augustus and of course, himself. With the Romanization of the site, other gods fellowshipped with Pan in his court, and the city flourished as a pagan center of the region. One particular journey along the north-south thoroughfare to Banias has remained a hallmark of Christian history and tradition. In the closing months of the year AD 29, Jesus took his disciples to Caesarea Philippi in order to make known to them several revelations—revelations foundational to all of Christianity. He declared his messiahship at a holy location known for its apocalyptic significance, with all the deliberation of a prophet.

Caesarea Philippi provided Jesus with an amazing backdrop. Matthew, of course, relates to us the vivid imagery which Jesus uses in his orations. In his gospel, Jesus states that the gates of hell will not prevail against his church.[2] If Jesus' meditations had an apocalyptic bent at Caesarea Philippi, his studies of the Psalms and their messianic aspects may have influenced such phraseology. Psalm 16:10 reads "For you will not

abandon my soul to Sheol." It seemed to Jesus and his disciples that the demons gathered from the pit of Sheol at Caesarea Philippi with its myriad of Greco-Roman shrines. Jesus' words in the Matthew passage about "the gates of hell" serve as a lens into the apocalyptic significance of Caesarea Philippi as a place for his revelations.

The announcements and miracles are valuable to Christian tradition, yes, but the dark and ominous reputation of the region in Jewish tradition places Jesus' actions in proper perspective. Jewish apocalyptic tradition was certainly alive and well in first century Judea. For the Jews, first century Palestine was a place of demons who caused sickness and oppression. Jesus' disciples, in particular those of zealous persuasion, would have been familiar with apocryphal tales of the evil attached to Mt. Hermon, which towered above Caesarea Philippi. According to the Book of Enoch, the summit of Mt. Hermon was the location where the fallen angels first touched the earth upon their expulsion from heaven: "And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon."[3] According to that same tradition, that region saw the beginning of the end for antediluvian humanity. The angels, under the leadership of Semyaza and Azazel, instructed men in warcraft, medicine, magic, and other arts, in exchange for sexual access to women. The products of these unions were the Nephilim, the giants mentioned in Genesis, and elsewhere in the Old Testament.[4] The corruption of humanity began at Mt. Hermon and spread first in the region of Caesarea Philippi. "Hermon," in fact can mean "cursed," "anathema," "secluded," "utterly slay," and perhaps most interestingly, "devoted to religion (for purposes of destruction)" in Hebrew, a testimony to the original pact to misguide humans made amongst the fallen angels.[5]

The Nephilim offer an interesting, if not disturbing, subtext to the story of Jesus at Caesarea Philippi. Upon examination, the production of the Nephilim, both before the flood and after the flood appear to be attempts to pollute the bloodline that would produce the messiah, yet another detail of which Jesus and his disciples were well aware. In the Old Testament, this object seems to be foremost among the plans of the Nephilim, for they reestablish themselves in Canaan, soon after the flood. When the conquest occurs, the Hebrews must fight a substantial number of Nephilim and other giants in order to take the land, but the Hebrews nonetheless intermarry with Canaanites and presumably, humans of at least partial giant blood. In other words, the giants of the Levant waged a eugenics war against the Hebrews, with hopes of perpetuating their own line and destroying—or at least diluting—that of messiah.

When Jesus spoke of the church, saying "and the gates of hell will not prevail against it," his disciples understood the gravity of these words. Jesus may have utilized the actual Cave of Pan as a backdrop when referring to the "gates of hell, and meant that the "rock" was not Peter, but a large rock in front of the cave."[6] This scenario is possible, given the prophetic meditations of Jesus at Caesarea Philippi, and a death he felt was immanent, the circumstances necessitated a bolder and more dramatic act of oration than simply spitting in the face of Greco-Roman paganism. Mt. Hermon, with its reputation as ground zero for the tumult of fallen angels, was by far, a more profound image to Jesus' Jewish disciples. Jesus was, in effect, shaking his fist in the face of forces more sinister, more powerful, and more dangerous than those of Rome: the devils and giant who defied Yahweh and who set themselves against Jesus' beloved humanity. He established the church, confirms his messiahship, and did so in the very maw of "the gates of hell."

That Jesus chose the word "pulai" (πυλαι from πυλη) for "gates" is also important in its symbolism.[7] There were essentially two other words which Jesus could have used in order to denote a "gate." One is the masculine variant of the above, rendered as "pulon" (πυλων), which may be translated variously as "gate," "porch," or "vestibule."[8] The other word is "thura" (θυρα), which may mean "door," "gate," or "entrance, as in a tomb."[9] This second word certainly could have had application, but we learn why Jesus chose "pulai" upon closer examination. "Pulai" has the connotation not only of "gates," but those of a temple, or of a "prison."[10] The *Book of Enoch* is clear in its account of the judgment of the angels: they are imprisoned, both before and after their judgment.[11] In a very fundamental way, Jesus links the image of the cave (an entrance to the underworld) with Mt. Hermon as the site of angelic rebellion. The implementation of "pulai" implies a knowledge of the judgment of the fallen angels and the manner of their imprisonment, as outlined in the *Book of Enoch*.

There are other interesting undertones to this righteous indignation. For instance, it is also reasonable to conclude that the shrine of Pan had significance in light of the events on Mt. Hermon. Azazel, who is sometimes conflated with Semyaza, was a leader of the rebellious angels, who taught men to make weapons, women to use cosmetics, corrupted humanity, and instructed them in the art of witchcraft—essentially "all sin".[12] Azazel is most often associated with goats, in particular, the scapegoat in Jewish atonement sacrifice.[13] One goat was given to Yahweh and another to Azazel, the scapegoat for all sins. Azazel, with his goat characteristics is textually linked to the "seirim," a species of goat demons which the Israelites were wont to worship with some frequency during their tenure in Canaan.[14] Indeed, Azazel is likely another Near Eastern incarnation of a goat deity, whose identity is now lost to

us. Clues remain in the Semitic roots like the Akkadian "uz" or "az," meaning "goat."[15] It is also noteworthy that goat sacrifices on the part of the Israelites (hurled over a cliff as atonement and as pagan offering to seirim) and as conducted by later occupants of Banias (presented in the cave as offerings), bear eerie resemblance to the very fate of Azazel. In *The Book of Enoch,* the angel Raphael carries out God's judgment on Azazel:

> And again the Lord said to Raphael: "Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light."[16]

The mythical Dudael and its location are in dispute, however the similarity between these goat sacrifices and Yahweh's dispatching of Azazel into "an opening in the desert"—a cave of sorts—to be covered in darkness, is undeniable. It also denotes the feasibility of a point of origin for the Banias cult being far older than the Hellenistic period. The cave itself shows signs of recycling by the adherents of successive religions beginning with that of the Canaanites.[17] At any rate, it is more plausible that Baal and Azazel were simply the earlier incarnations of the fertility god Pan. Such reasoning fits in the schema of first century AD Jewish apocalyptic thought, especially given the traditions associated with Mt. Hermon, and the proximity of Caesarea Philippi and its Cave of Pan to the Hermon range.

One may also rightly ascribe geographical and religious significance to the ancient kingdom of Bashan in relation to Jesus' visit to Banias. Batanea, the very portion of Philip's tetrarchy in which Banias is situated, is

in fact the Hellenized form of "Bashan."[18] Batanea was a post-exilic division of the old kingdom, and was only a part of ancient Bashan.[19] Bashan spanned the fertile lands between Mt. Hermon in the north and Gilead in the south, primarily on the east side of the Jordan River. Important to the region's past is a mighty king, whom the Old Testament writers depicted as one of the remnant giants of the antediluvian world. The great king's name was Og of Bashan. Upon entering Canaan, the Israelites engaged Og and his army at the Battle of Edrei, and defeated them.[20] The author of Deuteronomy makes an interesting closing statement about Og in the last verse of chapter three: "Only Og king of Bashan was left of the remnant of the Rephaites. His bed was more than thirteen feet long and six feet wide. It is still in Rabbah of the Amorites."[21] Og is here described as one of the last of the Rephaim, who occupied the east bank of the Jordan. The Rephaim were a species of giants descended from the pre-flood stock, who were renowned for their evil and great size, reaching heights of up to fifteen feet according to Jewish lore and tradition.[22] If we are to believe that the Talmud is based on older oral traditions of the Jews, then Og, survived the flood by clinging to the ark.[23] Therefore, he—and by proxy his territory—was a part of the antediluvian world and the corruptive force behind humanity's downfall. Jesus, offering a doctrine of redemption to humanity, chose Og's old kingdom, thereby alluding to the tradition of Og's defeat at the hands of the Hebrews as they entered Canaan. The Messiah had to return to this location in order to justify his ministry, just as Moses had led the Hebrews out of Egypt into Canaan.[24] Jesus leading his disciples back to the region of Sihon and Og in order to find spiritual freedom had apocalyptic significance for his followers.

There was yet another tradition associated with the area which made Jesus' words especially potent. Caesarea Philippi was in the region of the tribe of Dan.

Caesarea Philippi is but a few miles east of Dan. The geographical significance in this case lies in the apostasy of Dan as recorded in the Old Testament. The book of Judges relates the activities of the tribe and its abandonment of the covenant with Yahweh. Judges 19 recounts the establishment of their capital at the expense of the defenseless citizens of Laish:

> Then they took what Micah had made, and his priest, and went on to Laish, against a peaceful and unsuspecting people. They attacked them with the sword and burned down their city. There was no one to rescue them because they lived a long way from Sidon and had no relationship with anyone else. The city was in a valley near Beth Rehob.[25] The Danites rebuilt the city and settled there. They named it Dan after their forefather Dan, who was born to Israel—though the city used to be called Laish. There the Danites set up for themselves the idols, and Jonathan son of Gershom, the son of Moses, and his sons were priests for the tribe of Dan until the time of the captivity of the land.They continued to use the idols Micah had made, all the time the house of God was in Shiloh.[26]

It is relatively easy to discern how the apostasy tied to the very land could have a particularly emotive impact on the disciples. Jesus carefully utilized the knowledge of Dan's rebellion against Yahweh and its reputation for adopting Canaanite religion as another stark backdrop in his message against the devil. It is also plausible that the memory of the Assyrian conquest of Israel and the removal of Dan functioned as subtext in Jesus' assertions, a reminder that those who rebelled or stood against Yahweh would face his justice.[27] Even Micah's

idol, which led directly to Dan's embrace of Canaanite religion, could be construed as pertinent footnotes in the homilies of Jesus at Caesarea Philippi.[28] Such ideas had implications for all humanity, but also could be aptly applied to Rome and her occupation of Judea.

If indeed his studies became increasingly prophetic and apocalyptic, as scholars such as James Tabor have asserted, then it is likely that Jesus' interpretation of Jewish scriptures—not simply those authored by the prophets, but all books—followed suit.[29] Hence, passages pertaining to the ancient frontier region of Dan where Caesarea Philippi lay, only added to the fiery lessons Jesus imparted there to his disciples. "Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels, so that its rider tumbles backwards," says Genesis 49:1. Jesus was fond of calling the Pharisees a "brood of vipers," an appellation he likely learned from his cousin and mentor John, who used such phrases.[30] Jesus employs this imagery and phrasing after entering Jerusalem, in the prelude to his sermon on the end of the age, again dubbing the Pharisees "snakes" and a "brood of vipers." [31] It is reasonable to conclude that these words had more powerful and symbolic meaning in the environs of Caesarea Philippi than they had carried before Jesus and his disciples visited.

As Jesus made his assertions of messiahship and ordained the church in the shadow of Mt. Hermon, it is clear that he was using a degree of theatricality (albeit with dire import). The prediction of his own suffering and death only added to the sense of historical gravity. Its impact on the disciples is made clear in Peter's disbelief: "Peter took him aside and began to rebuke him. 'Never, Lord!' he said. 'This shall never happen to you!'"[32] Jesus' revelations at Caesarea Philippi were meant to solidify the apocalyptic significance of his mission, not for Israel alone, but—as Jesus saw it—for all peoples of the world.

Following the death of John the Baptist, Jesus became woefully cognizant that his message of redemption was in need of invigoration. The psychological and emotional strain of John's loss clearly affected the physical course of Jesus' travels, and the execution of their mission. However, Jesus did not show signs of faltering commitment to their prophetic enterprise. Jesus chose Caesarea Philippi, in the region of the tribe of Dan, a symbol of Greco-Roman paganism, but more importantly, a residue of the rebellion against Yahweh and the corruption of humanity. Caesarea Philippi was more than a safe haven or retreat, it was a carefully selected venue in which Jesus could deliver his most important teachings and revelations. There, at the northern border of ancient Israel, four miles east of Dan, Jesus electrified the instruction of the previous two years, and set the ominous tone for the remainder of his life. He made clear his war against the enemies of Yahweh, while defying Roman oppression and largesse, and conveying the dire and eternal significance of the future assemblies of his followers.

As evident as the Caesarea Philippi episode's significance may be theologically and historically, it is still easy and tempting to regard it as another stop during Jesus' ministry. We have already seen that this is simply not the case, in a number of respects. Its socio-political characteristics prove that Caesarea Philippi was not a small merchant town, or Jewish fishing village, it was a Greco-Roman polis. We also note that Jesus was deliberate in his selection of Caesarea Philippi—its location, history, and contemporary condition all served as a vibrant setting for Jesus' messianic revelations. The city was much more than a convenient refuge, as some scholars have argued. Jesus' decision and his use of the site are abundantly more spiritually and historically significant than previously surmised.

The quiet circumstances of Jesus' revelations should not lull us into forgetting the import of the messages therein. Although he admitted his status as messiah to his disciples, the responsibility to disseminate that message fell on their shoulders and those of their students. Jesus spoke words at Caesarea Philippi that carried the foreboding weight of history that would reach beyond first century AD Palestine. They were powerful because he made bold statements in the face of forces seen and unseen that Jesus, and period Jews, considered oppositional. On the one hand, Rome sought to subjugate the region and its people. The other opponents, though more abstract, were no less real to Jesus and his disciples: the demonic powers which stood in direct conflict with Yahweh, and sought to control and oppress humanity. Caesarea Philippi was the point of no return for Jesus, and the geographical and religious fulcrum for his ministry.

CHAPTER 13

KEPT IN DARKNESS: GIANTS AND WATCHERS IN NEW TESTAMENT AND EARLY CHRISTIAN THOUGHT

The bulk of passages recounting the Nephilim are found in the Old Testament and Jewish Apocryphal literature. One might be tempted to draw the line of pertinent ethnological materials at these texts. However, Christianity, as an heir to Jewish tradition, yields some interesting data regarding the Nephilim. In fact, we find that followers of Christ during Late Antiquity—from his disciples to Church fathers—believed in the Nephilim and their progenitors, the Watchers, in varying degrees. If Jesus saw fit to mention the antediluvian world and the evil of the Watchers and Nephilim, and the New Testament authors and early Christian writers deemed the topic worthy of attention, perhaps we ought to as well.

Jesus and the disciples were certainly aware of the apocryphal traditions which told of the Watchers and the Nephilim. One instance in his ministry illustrates this knowledge more clearly than any other example. In the winter before his death, Jesus took his disciples to the region of Caesarea Philippi, just beyond the confines of Israel proper, but within the traditional northern confines of the land of Israel.[1] These passages deal with the Petrine Confession, that is, the admission of Peter that Jesus was the Messiah, and Jesus' subsequent affirmation. Jesus chose Caesarea Philippi for very specific historical and religious reasons. Certainly, as his cousin John had recently been beheaded, he wished to move himself and his disciples out of the reach of Herod Antipas. Here they could regroup, rest, and study. Second, Caesarea Philippi was the political and pagan capital of Herod Philip II. Accepting messiahship here was an affront to Herodian allegiance to Roman rule and customs. However, there are some other reasons which

scholars often overlook. Caesarea Philippi is at the foot of Mount Hermon, the traditional location of the descent of the fallen angels.[2] Of course, it was also in this region that the Nephilim first arose and set about to corrupt and oppress humankind. So Jesus' actions here were a spiritual affront to the angels who had sought to stop God's plan for humanity. The words of Jesus to Peter assert his sternness with regard to his mission against the forces of darkness: "..and on this rock I will build my church, and the gates of Hades will not overcome it."[3] Indeed, Christ establishes at Caesarea Philippi the institution that, through him, he ordained to wage war against those forces: the Church. The region also has significance because of its proximity to the city and region of Dan. Dan, of course, was an apostate tribe and turned its back on the worship of Yahweh, favoring the local Canaanite cults.[4] In the way that only Jesus could, he was making a statement against corrupt politics, paganism, apostasy, and most of all, the plan to corrupt humanity hatched by the Watchers and the Nephilim, and he chose with all deliberation to do that in Caesarea Philippi, at the foot of Mount Hermon.

After Jesus had entered Jerusalem for the last time, he engaged in a series of sermons for his disciples and the Jews of the city. As he progressed, the tenor of his sermons became increasingly apocalyptic, explaining the signs of the end of the age. Jesus is clear that no one will know the hour of his coming, but that there will be signs that herald it. Then, in Matthew 24:37, Jesus utters a statement in conjunction with the approach of these phenomena: "As it was in the days of Noah, so it will be at the coming of the Son of Man." At first glance this statement seems cryptic and ill-placed, however, it is far from being totally veiled. Jesus could have chosen any number of examples to demonstrate the surprise and shock humanity felt at the onset of God's judgment: the Tower of Babel, the enslavement of the Hebrews in Egypt,

or the Assyrian and Babylonian invasions of Israel, to name a few. However he selectetd Noah's era, and that means the antediluvian world. We have gleaned already that the world in Noah's day was vile, that it had been turned to wickedness by the Watchers and the Nephilim.[5] The Nephilim were indeed "upon the earth." And so Jesus relates to us that when the world is coming to an end, the wickedness that marked the end of the antediluvian world would return, which includes both the Watchers and the Nephilim. Jesus must have thought that it was important to frame the apocalyptic events within the context of the pre-flood world and its destruction, in order to prepare the believers who would be living at that time—it was one of the signs.

The apostles maintained belief in the Watchers and the Nephilim. If we examine the works of the authors of the New Testament, we do indeed find references to the world of the Watchers and the Nephilim. In 1 Peter, we have an allusion to the Watchers and the Nephilim:

> For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water.[6]

This passage is a clear reference to the Genesis tradition and to the Jewish apocalyptic tradition. Peter, in describing the death of Christ and the details of his activities during this event, explicates how Jesus preached to the disobedient spirits in prison and gives the temporal provenience for God's last string of patience with them: the days of Noah. Indeed, 1 Enoch is clear about

the punishment of the spirits of Watchers and Nephilim. Azazel and the other Watchers, and presumably the Nephilim spirits whose bodies were destroyed in the flood, were chained and imprisoned in dark places.[7] Jesus had some message for them yet, for he preached to them in the span of his physical death. 2 Peter 2:4 also echoes the punishment of the Watchers as found in the Book of Enoch: "For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment…" The entire passage hearkens to the pre-flood world and the time of Noah.

The other New Testament references to the world of the Watchers and the Nephilim occur in the book of Jude. Jude, the half-brother of Jesus, was certainly influenced by the apocalyptic leanings of Jesus. This influence becomes evident in certain passages of Jude. In fact, for such a brief epistle, Jude paraphrases and alludes to the *Book of Enoch* extensively. Regarding the punishment of the wicked he says "And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day."[8] Jude hearkens to the fate of the rebellious Watchers in this statement, as found in the *Book of Enoch*, where God binds the Watchers and casts them into darkness for their corruptive influence and rebellion.[9] Jude 13 is equally clear in its Enochic allusions, stating the fate of fallen angels "for whom the blackest darkness has been reserved forever."[10]

It is quite clear that early Christians were heirs to this Jewish apocalyptic tradition. They cited the literature, and used it to make their arguments. It stands to reason that they believed in the truth and historicity of the documents and the older traditions they engendered. With the first century AD came the spread of Christianity

around the Mediterranean basin, and along with it, a persistent belief in Watchers and the Nephilim.

The second and third centuries AD were formative periods for the church, or more accurately "churches." Splintering and factionalism kept the church from becoming a unified body as such. However, the influence of apocalyptic tradition and the belief in the Watchers and Nephilim permeated the development of early Christianity. With the onslaught of pagan polemicism against Christianity, the great thinkers of the church directed their efforts at studying and further defining demonic ranks and lines. Christian writers drew heavily on the contents of works such as the *Book of Enoch* and the *Book of Jubilees*.[11]

A belief in Watcher angels appears to have been perpetuated from an early stage, as evinced by scripture. Early church figures leave us examples of such beliefs. Papias, bishop of Hierapolis in Asia Minor around AD 130, made the connection between early Christian thought regarding angels and the Jewish apocalyptic tradition of the Watchers.[12] Other church fathers such as Justin Martyr, Irenaeus, and Athenagoras would later convey similar views in their work.[13] Justin Martyr, a second century Christian, was very clear about the sin of the Watchers through their lust.[14] He even repeats the story of the rebellion of the angels from the *Book of Enoch* in his second *Apology*.[15] Irenaeus most certainly accepted the *Book of Enoch* as canon, and the account of the Watchers and the Nephilim contained therein as truthful.[16] Athenagoras' thoughts on the Watchers and Nephilim are reminiscent of Enoch and Jewish apocrypha. He also links the beings of pagan mythology to the Watchers and Nephilim:

> Some, free agents, you will observe, such as they were created by God, continued in those

> things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them: namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament (you know that we say nothing without witnesses, but state the things which have been declared by the prophets); these fell into impure love of virgins, and were subjugated by the flesh, and he became negligent and wicked in the management of the things entrusted to him. Of these lovers of virgins, therefore, were begotten those who are called giants. And if something has been said by the poets, too, about the giants, be not surprised at this: worldly Wisdom and divine differ as much from each other as truth and plausibility: the one is of heaven and the other of earth; and indeed, according to the prince of matter,- "We know we oft speak lies that look like truths."[17]

He continues:

> These angels, then, who have fallen from heaven, and haunt the air and the earth, and are no longer able to rise to heavenly things, and the souls of the giants, which are the demons who wander about the world, perform actions similar, the one (that is, the demons) to the natures they have received, the other (that is, the angels) to the appetites they have indulged. But the prince of matter, as may be seen merely from what transpires, exercises a control and management contrary to the good that is in God.[18]

Noted Christian apologist Tertullian, writing in the late second and early third centuries, affirmed that angels had mated with human women to produce a new race of evil creatures.[19] Third century Christian apologist Origen also wrote on the Watchers and Nephilim, and was quite clear about the demonic nature of both, stating "it is certain wicked demons, and, so to speak, of the race of Titans or Giants, who have been guilty of impiety towards the true God, and towards the angels in heaven, and who have fallen from it, and who haunt the denser parts of bodies…engage in an employment of this kind."[20]

With the growth of the Christianity, demonologies became more developed, many alluding to—if not outright quoting from—apocryphal literature on the Watchers and the Nephilim. Lactantius, writing in the late fourth and early fifth centuries, spoke of the Watchers and their world.[21] If we are to believe the accounts on St. Anthony recorded by Bishop Athanasius of Alexandria, then it is likely that he was plagued by the spirits of the Nephilim. The demons attacking the desert father took on many shapes, including those of giants.[22] The noted Augustine of Hippo, wrote his famous *City of God* shortly after the Visigothic sacking of Rome in 410. Within his discussions on free will exists the notion that the Watchers sinned because they were free to do so, although not without consequence.[23]

Other references to giants in Late Antiquity also bear mention here. In the first century AD Flavius Josephus, the most renowned external example, mentions the Watchers and the giants in his *Antiquities of the Jews*:

> For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on

> account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.[24]

Josephus clearly yokes the stories of the Watchers and Nephilim to the mythology of the Mediterranean basin. A *Midrash* reference to the second century is also quite intriguing. In this case, the event cited occurred after the Roman defeat of the Jews in the Bar Kochba revolt of 135:

> The evil Hadrian, when he had conquered Jerusalem, was puffing himself up and saying, "I have overcome Jerusalem by my own might." Rabban Yohanan ben Zakkai said "Do not puff up. If it was not decreed from heaven, you would not have conquered." What did Rabban Yohanan do? He took him and brought him into a cave and showed him buried Amorites and one of them was eighteen amot high [approximately 30 feet]. I said to him, "When we had merit all these fell into our hands. Now you have ruled over us by means of your own sins."[25]

Here we have an example of physical remains of giant Amorites, at least one of whom was most likely a Rephaim serving under Og. People in the eastern Mediterranean, Jews and Christians, were obviously still affected by the

notion of Watchers and the Nephilim. The belief in both influenced the development of their theologies.

The triumph of orthodoxy ostensibly heralded the end, or at least a reduced influence, of Jewish apocalyptic tradition on Christian thought. With the Council of Nicaea in 325 and the evolution of the Biblical canon, texts giving accounts of the Watchers and Nephilim, such as the *Book of Enoch*, were seen as irrelevant and in some cases, heretical. However, the proximity of these traditions to early Christianity, and the importance of those ideas to church leaders and apologists, gives us reason for pause. If the theology regarding Watchers and Nephilim were important then, should they not be to us the same today? Jesus himself noted that the events of the end of the world would parallel the days of Noah. New Testament authors such as Peter and Jude found the Watchers and Nephilim of such great importance as to mention them in their epistles. Early Christian thinkers such as Justin Martyr, Irenaeus, Athenagoras, Tertullian, Origen, Anthony, and Augustine of Hippo all believed in the existence of Watchers and the Nephilim, and certainly in their continued existence as demonic spirits. Early Christians deemed these events and beings of such dire importance, that in some cases, they considered relevant texts canonical. While the giants themselves must have been soundly diminished in population at the time, their cultural and spiritual legacies persisted amongst the Christians and in many cases, the Jews as well.

CHAPTER 14

CONCLUSIONS AND NOTES ON THE STUDY OF THE GRIGORI AND THE NEPHILIM: A BRIEF HISTORIOGRAPHY AND SELCETED BIBLIOGRAPHY

The Grigori and the Nephilim have enchanted (or disenchanted) students of the Bible and of Western Civilization for millennia. The stories of fallen angels and their offspring offer us a glimpse into the antediluvian world, a prehistory dim and primeval. However beyond our reach that world might be, the traditions that survive regarding that world make it all the more tangible, esoteric though it may seem. In this report, I have included materials which will be of help to the writer pursuing these lost races. While primarily bibliographical and historical in nature, this essay also provides information on methodological issues regarding the Grigori and Nephilim. In sum, this report is an orientation designed to direct the researcher's attention to methodological aides and to assist him in his navigation of significant primary and secondary sources.

The corpus of materials on angelology and related topics is substantial, to be sure. Scholars have been speculating about and writing on these topics for over 5,000 years, and no doubt, priests and holy men in oral cultures thinking on them for much longer. A comprehensive historiography of studies regarding the Grigori and the Nephilim easily escapes the bounds of this report. However, a brief historiography of sorts is possible, as illustrated by the following bibliography of source material. What one encounters in the search for scholarship in what may be cautiously dubbed a "sub-discipline"—simply because of its narrow focus—is a body of researchers who run the gamut of opinions regarding angelic beings and their offspring. Such specialists typically fall into three categories. The first believe that

the Nephilim were descendents of Seth or other humans, and may or may not believe in the existence of angels. The second believe that the Nephilim and the Grigori existed, but that they were simply a more advanced race, human or otherwise. The third and final major cabal, believes that the Grigrori exist and that they mated with human females to produce a race of giants known as the Nephilim. As with any subject, one will find competent scholars in all categories, and likewise, a good deal of shoddy researchers as well. It is, at times, difficult to discern good work, but it is possible to recognize it with practice.

The first group typically argues for a strictly non-supernatural origin for the Nephilim. This argument really does not hold much academic water. The idea that the Nephilim were descendants of Seth dates from at least the third century AD and may be found in the work of Sextus Julius Africanus[1] and Clement.[2] Scholars such as Dr. Michael S. Heiser are quick to illustrate the phonetic and morphological impossibility of such an interpretation from Hebrew and Aramaic.[3] You will encounter this line of thinking in some Bible dictionaries as well. Some scholars in this category simply argue from a strictly textual or theological basis as well. The work of such thinkers in this group is therefore invaluable, as these are most often the linguists, such as the noted religious scholar Dr. Kelley Coblentz Bautch. In tone, their scholarship is often neutral with regard to the supernatural, but their work is nonetheless, important and vital to the field.

Our second school of thought contends that there is only a human factor involved and that the main variable in the equation of the Grigori, the Nephilim, and humanity, is technology. Now, that is not to say that this is not an interesting and engaging idea—it certainly is. Indeed, much that is useful may be gleaned from these

works as well. Researchers Christopher Knight and Robert Lomas posit such conclusions in their book *Uriel's Machine* in which they argue that Enoch was taught astronomy by a group of Watchers, who they say were megalithic scholars from northern Europe. Mythologist and researcher Andrew Collins makes similar claims in his work *From the Ashes of Angels*, which recounts the education of Enoch and mankind by a shamanic culture whose origins may be traced through text, oral tradition, and legend to the highlands of ancient Mesopotamia and Persia. Collins seems to follow a method closest to ethnohistory, which, as I have noted, is becoming more valuable to the study of the Grigori and the Nephilim.

The third school posits a supernatural reality for the Grigori and the Nephilim. At the forefront of this ideology is the Hebrew scholar Michael S. Heiser, editor for Logos Bible Software. Heiser is a capable Hebrew scholar, intimately familiar with the Hebrew Bible. Using linguistic and textual analysis, Heiser argues for the existence of the Grigroi as real angelic beings and likewise, defends the theory that the Nephilim were the offspring of the fallen angels and human females. His work is nothing short of compelling and in my opinion, Heiser is the finest scholar on such matters this generation has seen thus far. At the other end of the spectrum are scholars such as Zecharia Sitzchin, who subscribe to a version of the "ancient astronaut" hypothesis. A long-standing debate exists between these two researchers surrounding the translation of several words in the Hebrew Bible, not the least of which are "nephilim" and "elohim." Sitchin seems to take much more liberty with the text than Heiser, and despite being a native speaker of modern Hebrew, is not acquainted with the idioms of ancient Semitic tongues, as Heiser is. Sitchin should be read with much caution, as his sources are always in question due to lack of citation. However,

Sitchin's work does have some comparative mythological value, and may be used as such with the above caveat.

This brief historiography should function adequately as a guide for locating additional serious scholarship. The mark of responsible scholars is citation for consulted sources. Such action does not necessarily make one correct, it simply illustrates where one looked. Interestingly, many of the older secondary sources produced in the nineteenth and early twentieth centuries regularly contain the marks of such work. With the publication of many popular works on the subject today, this is unfortunately not always the case. However, there are both vocational and avocational scholars who are producing commendable research on this subject, and theirs is most often of more value, because careful and thoughtful arguments more frequently emerge from such works.

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The following bibliography contains a wide array of sources, primarily from the Judeo-Christian traditions of the Grigori and the Nephilim, but not entirely limited to that scope. There are also sources which connect these traditions to wider world mythology. In addition, the secondary sources I have selected are also excellent bibliographical resources. This is a massive topic which necessitates the study of works from a broad array of disciplines in the humanities and social sciences. All of these works will be of value in your research, but I have provided the sources which I believe you will find the most helpful after the introduction which I have presented.

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APPENDICES

APPENDIX A:

A CONCISE DEMONOLOGY

Ralph Waldo Emerson called it "the shadow of theology." It concerns one of the most controversial subjects in the whole of human history. Demonology is one of those esoteric sorts of disciplines that usually gets marginalized by academia, and sometimes, even the church. However, it is a necessary field—one which society needs with desperation it is often hardly aware of. If we need it so, why are we, as a society, not more familiar with it? What is it? We can easily enough pick out the very recognizable word "demon," and we can recall from school that the suffix "-ology" means roughly "the study of." So there we have it—the study of demons.

Demonology is the study of demons, but that definition only satisfies the scholarly side of demonology. There is a very strong ministerial and spiritual side to the field. With regard to religion, demonology is an obvious polar analogy of theology. Where theology is concerned with doctrines that deal with God, demonology consists of Biblical doctrine about demons. And there we have it.

The profession of demonology undeniably is a calling. Those who answer the call follow the example of Jesus Christ himself. His work on earth consisted of preaching and healing, but the casting out of demons from stricken persons was also an integral part of his ministry. If the Son of God performed such acts as part of his care for the infirmed and afflicted, surely it was and is a worthwhile pursuit for those who are called to it.

So, in short, we can say that demonology is the study of the doctrine regarding demons and the ministry to those afflicted by them. In order, however, to understand the practice of demonology and the

demonologist, we must further define and expound the contributing fields and various functions of demonology.

The Scholarly Study of Demonology

A good portion of the demonologist's time is naturally spent in study. In addition to prayer and ministry, research is often the constant companion of a demonologist. A cursory glance at the literature of the field will be enough to convince a person of its multidisciplinary nature—demonology is an amalgamation. Generally, the humanities are more functional than the more empirical sciences, with the possible exceptions of psychology and sociology. There are a number of specific established disciplines which constitute the method and theory of demonology.

Theology is the obvious foundation of demonology. As we are concerned with the study of demons in relation to God, theology provides a template to create the field. As with theology, the Bible is the main source for reference, but there are also documents authored by prominent thinkers and ministers of the church that may provide insight into the world of demons as well.

As mentioned, the humanities also form a portion of the corpus of demonology. History, most notably, is a tremendous weapon in the arsenal of the demonologist. From history, he or she may discern the precedents for certain demonic behavior, or examine the anecdotes and memoirs of demonologists before them. Likewise, knowledge of classical and ancient languages, such as Latin, Greek, and Hebrew, may be of help in examining Biblical and ancient accounts in their original form. More recent languages, such as French and German, may be helpful in reading medieval and early modern documents on the subject of demons.

The social sciences provide a vast array of aide in demonology. Cultural anthropology is especially important, given its comparative and world-wide scope. It is the study of human culture. The societies of the world all have their own mythologies and beliefs concerning demons, evil spirits, and spirit possession. Knowledge of such beliefs can hardly fail to be useful, particularly in dealing with different cultures (which is always a possibility in America). To a lesser degree psychology and sociology provide further help to the demonologist. Psychology gives perspective in differentiating between the diseases of the mind and the demonic, which can often be a very blurred line. Sociology, which is the study of social structures, can illuminate the social context in which demonic activity is occurring. Collectively, the social sciences have a very sound methodology for interviewing that is also helpful to the demonologist.

Armed with these disciplines and their insights, the demonologist can conduct the necessary preliminary fieldwork and background research in the stacks of dusty old tomes. Demonology's scholastic facet is a very flexible and pliable tool, allowing for the usage of different disciplinary techniques, as the demonologist sees fit to use them.

Characteristics of the Demon

Now that we have determined exactly what demonology is, procession to the ghastly creature who is the subject of the field—the demon—can occur. A demon, first and foremost, is a fallen angel. It is one of the angelic host who threw his support in with Satan, in his attempt to execute a coup in Heaven. For their treachery and betrayal, God cast them out of heaven. By some estimates, the number of demons that Satan took with him was roughly a third of the angelic population.

The Bible makes mention of demons frequently, particularly in the New Testament. There are a variety of words that authors used in the Bible to denote a demon or evil spirit. A closer examination of these words yields further insight into the nature of the demon. The Old Testament mentions demons in a number of passages, but has far less mention of them than the New Testament. Nevertheless, the authors of the Old Testament books give us some interesting examples of demonic activity. The first is, of course, in the Garden of Eden, with the Devil himself taking the form of the beguiling serpent and deceiving Adam and Eve. In Genesis 6:4, the author presents an example of cohabitation between demons and human females. Amongst the most common of Hebrew words used for demon is "ob," which may be translated as "a familiar spirit." (Lev. 19:31; Deut. 18:10-11). They were most often the aides of wizards, necromancers, and witches (1 Sam. 28:7) in the Old Testament. As such, fraternizing with them was strictly forbidden.

It is in the pages of the New Testament that we find the most information about the nature of demons. This fact should not come as a surprise as Jesus spent a good deal of his ministry delivering persons from demons. The Koine Greek words utilized in the books of the New Testament vividly illustrate the characteristics and, even the different species, of demons. One of the most common words for demon is daimonion (δαιμονιον), which is variously translated as "devil," "demon," or "unclean spirit." It occurs 60 times in the Gospels, Acts, and Revelation. Another related word is daimon (δαιμον), a term translated in the same manner as daimmonion (δαιμονιον). The third word that allows us to further understand the demon is diabolos (διαβολος). This noun occurs three times in the New Testament. It means "slanderer" and authors use it only in its singular form. Satan, whom we will discuss shortly, generally carried

this title, since his job was (and is) to deceive and slander. Although this refers to Satan, it also illustrates the function of those who follow him.

The goal of demons is to corrupt as much of humanity as possible, to lead it astray from the salvation of Christ. They retain many of their original angelic powers, now using them for evil. The Bible speaks of demons afflicting people with disease, controlling their minds and bodies, blinding them, and many, many other horrific behaviors. Although they are neither omniscient or omnipotent, they wield millennia of accumulated knowledge and immense power beyond human abilities. All demons are subject to their leader, the most notorious of demons—Satan himself.

A Biographical Sketch of the Arch-Demon

If we are to understand demons more fully, it behooves us to more closely examine the leader of the demons—Satan. Satan is the prime adversary of God and chief of demons, sometimes referred to as Lucifer. He led an angelic revolt against God that resulted in their expulsion from heaven. He is a deceiver, indeed, the chief deceiver. Though we are introduced to Satan as the serpent in the Garden of Eden, the author of the book of Job first calls him by the name Satan and gives him his first profile. In Job 1:6 Satan, we discover, is a rover, moving all over his kingdom—the world. In the New Testament, Peter echoes this nature in 1 Peter 5:8 stating that "Your enemy the devil prowls around like a roaring lion looking for someone to devour." The author of Job also relates that Satan only has the power that God allows him to have, which allows him to torture Job with disease and calamity, only to see God redeem Job, rebuild his wealth, and restore his happiness.

The Hebrew word "satan" means "adversary" or "accuser." These connotations are reflective of two roles. First, he is the adversary of God and humanity, and second, he is constantly accusing and trying humans. Consequently, the name also appears in the demonology of other Semitic cultures. For instance, he is "Shaitan" in Arabic and "satana" in Aramaic.

In the New Testament, Satan resumed his role as the lord of demons. The Gospels attest to Jesus' own confrontations with Satan, as in the temptation in the wilderness related in Matthew chapter 4. The authors of the New Testament frequently referred to Satan and his scheming. Our grammatical introduction to the Devil has already been discussed—he appears in the form of "diabolos" (διαβολος), which as we noted means "slanderer." In the course of this ongoing discourse on the Devil, authors, disciples, and apostles bestowed a number of titles reflecting his nature. Those appellations include Abaddon (Rev. 9:11[Hebrew-"destroyer]), accuser (Ps. 109:6), Apollyon (Rev. 9:11[Greek-"destroyer][Απολλυον]), Beelzebul (Matt. 10:25; Mark 3:22[Hebrew-"lord of the flies"]), Belial (2 Cor. 6:15[Hebrew-"worthless"]), deceiver of the world (Rev. 12:9), devil (Matt 4:1-5; John 6:70; Eph. 4:27; 6:11), dragon (Rev. 12:9), enemy (Matt. 13:28, 39), evil one (Matt. 13:19, 38; Eph. 6:16), father of lies (John 8:44), god of this world (2 Cor. 4:4), liar (John 8:44), murderer (John 8:44), prince of the power of the air (Eph. 2:2), ruler of the demons (Matt. 9:34; Mark 3:22), ruler of this world (John 12:31; 14:30; 16:11), and serpent of old (Rev. 12:9).

The book of Revelation reinforces the notion that Satan's tenure of tempter and malefactor is temporary. John recounts to us in Revelation 20:7-10 that for his atrocities, Satan and his followers will be cast into the "lake of burning sulphur" (hell). Contrary to popular belief, Satan is not currently in hell—as stated, his

kingdom, his dwelling, is in the world. Yet, until God renders absolute judgment on Satan and his demons, they remain actively dedicated to inflicting a myriad of horrors on humanity.

The Affliction

Hollywood and popular culture have unfortunately tainted most people's conception of the nature of demonic oppression. Possession is the first word that comes to mind, that one very emotive word that, as we shall see, is not altogether accurate. There is a developed terminology in the field of demonology regarding demonic affliction, the major designations being possession, influence, obsession, and oppression. The phenomenon of demonic affliction is as old as humankind and ancient records of civilizations such as the Hebrews, Greeks, and Romans (to name but a few). It also seems to be a perennial feature in human cultures. However, a closer examination of the description of demonic influences in the New Testament clarifies the exact nature of demonic oppression of humans.

The word that occurs most frequently in the New Testament describing demonic influence is the Greek verb "daimonizo" (δαιμονιζω). The best English translation is "I demonize," but it always occurs in the passive form, which translates as "to be demonized," or "to be subject to demonic influence." No one translation of the Bible renders this verb with absolute clarity, hence there has been a good deal of debate and hence, vagueness concerning the usage of the term. The KJV regularly translates the verb as "to be possessed of (or with) a devil (devils)," which is a somewhat more liberal rendering. The fact that "daimonizo" occurs in the passive form implies very clearly that the human in question is being acted upon by an outside agent—the demon. Furthermore, there is no suggestion of ownership

attached to this word. "Demonization" is thus, far more accurate than "possessed." We may infer, from recorded instances of demonic influence, experiences, and testimonies in ancient and historical documents, that there are different levels of influence and control, and hence, various levels of severity. So, while there may be indwelling, there is certainly no connotation of permanent ownership.

There are a number of areas of change that a person may exhibit if he or she is demonized. Demons generally can affect both personality and physical nature. A person's demeanor may change, or he might speak in a language that he has never before studied. There are also cases of increased physical strength. Diseases that do not respond to medical or psychiatric treatment may also be evidence of demonization. Aversions to Christian imagery such as the cross, the Bible, and relics are also quite common, and are, perhaps the best indicators that someone is demonized. As a rule of thumb, any drastic and unexpected change in a person's behavior, personality, or physical condition is at least cause for suspicion.

How then, does an individual become demonized? Any number of actions and behaviors can trigger demonic influence. Basically, any action purposefully taken against God and His precepts opens a person up to demonic influence. A willing pact with the devil, practice of the black arts, and indulgence in the occult have all historically invited demonization. The key is invitation—and such "hamartia" (αμαρτια), "sin," sin that openly defies God, is an invitation.

Exorcism

Exorcism, like possession, is a very potent word eliciting a number of emotions from people. Exorcism is

the procedure for casting out or driving out of demons. In the modern parlance, there are a number of words that are synonymous to exorcism. Deliverance, healing, and adjuration all carry the same connotation. Once again, grammar is our trusted friend in deducing the true nature of the process of ridding an individual of demonization.

The one word that is used most frequently to describe exorcism in the New Testament is "ekballo" (εκβαλλω), which means "I drive out." The KJV usually renders the word as "cast out." "Expel" and "adjure" also appear to be adequate translations. All renderings are valid, as they all describe the action of ridding someone of demonic influence.

A second word of interest to us is "exocizo" (εξορκιζω). This verb means "to adjure" and generally refers to an oath. The word only occurs three times in the entire Bible—two times in the Old Testament, and once in the New Testament. However, in the instances it appears, in the books of Genesis, 1 Kings, and Matthew, it never refers to expelling demons. Its significance is only important etymologically, since it is the root for "exorcism."

There are many types of exorcism existing in the church. In fact all denominations of Christianity seem to have their own variation of exorcism. However, the deviation is often miniscule and trivial, as each process accomplishes the end when performed correctly. Exorcism involves intense prayer over the demonized individual, and commands in the name of Christ for the demon to release control of that person. An exorcism may take only a short time, or it may take hours—even several sessions at times. Each case of demonization is unique. Persons called to minister deliverance may perform such rites. Sometimes they are ordained ministers or priests, but many, in fact, are laymen. They

each work toward the object and end of any case—freeing a person from of demonic affliction.

A Brief History of Demonology

As I said before, the phenomenon of demonization is as old as humanity, and demons themselves, as old as the creation of angels. While we cannot chart the primeval history of these creatures, we can more closely examine the traditions of relationships between demons and humans as attested to in historical records. The history of demonology could be said to begin with those records.

The Akkadian (2350-2150 BC) and Assyrian (1550-612 BC) mythological pantheons are largely known. However, there seems to have been a more secretive religion that involved lesser gods and spirits—and demons. Scholars classified these beings with great complexity, similar to the hosts of angels and demons in Judeo-Christian tradition, and clearly illustrated just how evil some of them could be. Some of the words that referred to demons were "kullulu" (accursed, evil), "limuttu" (baneful), "udukku," and also "ekimmu" and "maskimu." "Sedu," is yet another word of interest, denoting a sacred bull-man god, as it is probably the root of the Hebrew word for demon, "shedh" (always occurring in the plural "shedhim").

The Persians (c. 1000-330 BC) also had a very developed pantheon of demons. In the religion of ancient Persia, Zoroastrianism, the Avestas (scriptures) attest that there is a constant battle between the forces of good and evil: the good Ahura Mazda and the evil Ahriman. Ahriman had a host of demons who aided him. The Avestan (the language of their liturgy) word for devil or spirit was "daeva," which is similar to the Persian word for the same thing, "dev." It is curious that the word

"devil" bears a striking resemblance to both, and though there is debate as to whether all had a common origin, it begs the question.

Surprisingly, Jewish scripture is devoid of a complex demonology. Though demons play a crucial role in the struggle between good and evil. The fallen angels, according to Jewish tradition, taught mankind all manner of artisanship, but also the more insidious tutelage involving such things as magic and witchcraft. Examples of demonic appearances include Satan as the tempter of Job, Satan who incites David to commit murder, Saul is afflicted by an evil spirit, and the Levitical laws attest to demonic activity. The scapegoat of ancient Hebrew atonement was sent into the wilderness, allegedly to a demon named Azazael. Interestingly, Jewish tradition reflects this belief that demons dwelled in wastelands (Is. 34:14). The word for demon in this passage, is variously translated as "hairy ones," and refers to the horned goat-like deities, such as Pan, which are common to woodland mythologies. "Lamia" is another word in this passage, referring to the first night spirit of this kind, Lilith, who was the first wife of Adam. Many English translations of this passage are very sterile, and reveal little as to the nature of the demons to which it refers.

Later developments in Jewish demonology reflect outside cultural influences. For instance, Asmodeus is a demon that appears in Jewish writings such as the Book of Tobias. It is possible that Asmodeus is the same demon as Aeshmo Daeva of the Avestan scriptures. Some changes and developments may be attributed to the Babylonian Captivity (586-538 BC), but Jewish demonology nonetheless, became distinct. Demons were believed to give people diseases. One of the interesting aspects of Jewish demonology is the astounding number of demons present in the world. According to Jewish writings and legend, they fill the air and wastes, and at

any given time, a person could have thousands of them at his side.

Early Christian demonology is very reflective, not surprisingly, of Jewish demonology. The casting out of demons conducted by Jesus and His disciples provided vivid illustration to people that these ancient enemies were real. At any rate, early Christian writers and thinkers, such as Origen and Tertullian, were still unclear about the origins of these creatures. The centuries that followed saw a number of scholars set to describing their origins.

The passage of Genesis 6 is also relevant to the subject of Christian demonology. Here we have an instance where the "sons of God" (angels, fallen in this case) mated with the "daughters of men," which produced a race of semi-demons. These creatures were known as the Nephilim, which translates as "the fallen ones." They were great in stature and bent on corrupting mankind. The Nephilim perished in the flood, but their souls continued to roam the earth as another race of demons, separate, but not unrelated to the original fallen angels.

In Catholicism and the popular religion and superstitions of the Middle Ages (AD 500-1350), demonology made further developments. The church began to give more and more attention to the subjects of black magic and witchcraft. The writings of the period, such as Malleus Malificarum ("Hammer of the Witches"-a witch-hunting manual), reflect the priority given to dealing with person were in league with demons. During the Renaissance (AD 1350-1600), both Catholics and Protestants continued to contemplate and deal with these matters. In some instances, this preoccupation generated hysteria powerful enough to cause prosecutors and Inquisitors to torture and kill innocent members of society whom they had been accused of witchcraft.

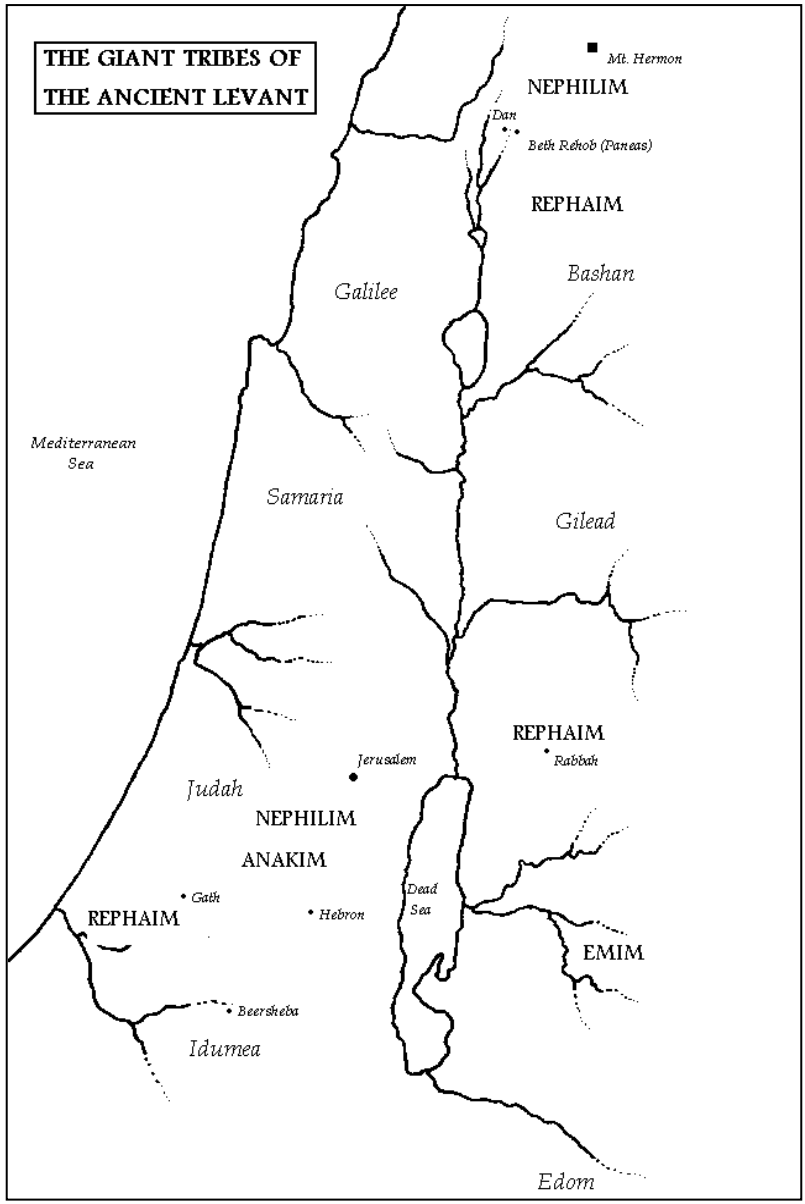
By the Enlightenment of the 18th century, which also saw the industrialization of the West, humanity began to treat the existence of demons with more scrutiny. For many, science and philosophy were the new religions, and reason their god. Materialism seemed to be choking out any belief in the existence of a spiritual world, much less demons. Thinkers of the day relegated demonization to the realm of mental sickness and delusion. However, the resurgence of interest in the occult during the 19th century saw the belief in demons rekindled somewhat. By the 20th century, demonology reemerged as a ministry. Such names as the late Dr. Father Malachi Martin, Dr. Kurt Koch, and the controversial (and much debated) Bob Larson have all made demonology a ministry. However, the individuals who have contributed to Christian demonology the most in recent times are the late Reverend Montague Summers, Reverend Sean Manchester, and Ed and Lorraine Warren.

Conclusions

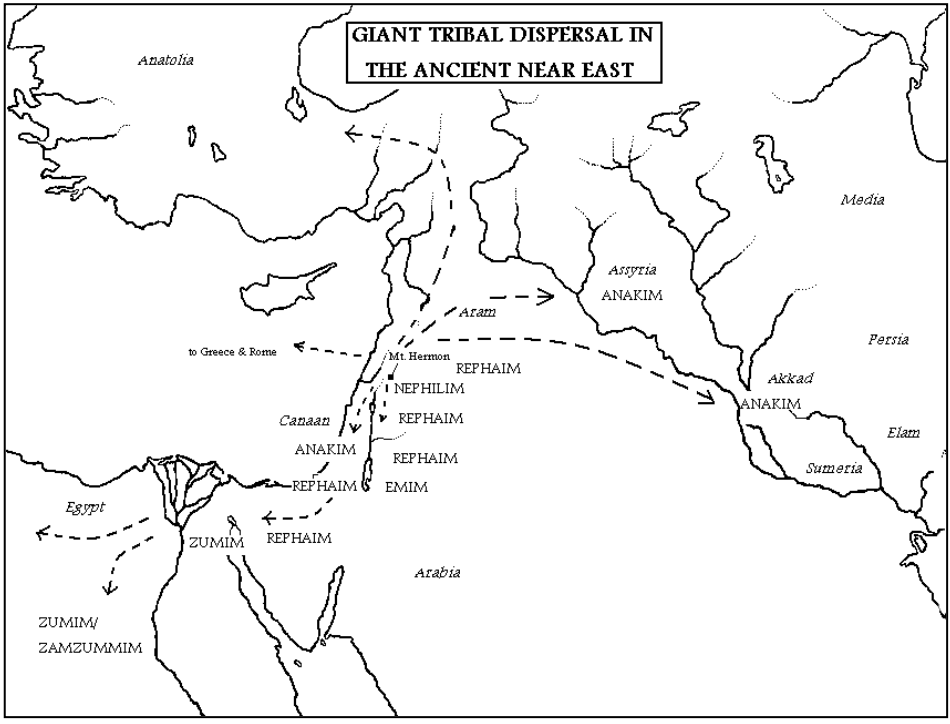
In the opening of this essay, I spoke of the desperate nature of society's need to know about demons. I trust that for many of you, I have provided the precedents for your at least entertaining the notion of demons, and for others, reaffirmed long-held beliefs. Demons are a reality, and they mean humankind nothing but malice and suffering. Take a look at the front page of the news, watch the nightly news, or conduct a search on the internet for any fathomable (in some cases, unfathomable) sort of suffering. You'll find the breadcrumbs with which to follow the demonic trail. Their wake is waste and their behavior is ruinous to all who cohort with them. But there is hope and deliverance, through prayer, struggle, and faith in Jesus Christ. Satan and his demons are the ultimate enticers and tempters, but we may take heart in the words of Paul, in his letter to the Corinthians: "No temptation has seized

you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with temptation will provide the way of escape also, so that you will be able to endure it" (1 Cor. 10:13).

APPENDIX B


THE GIANT TRIBES OF
THE ANCIENT LEVANT
Mt. Hermon
NEPHILIM
Dan
Beth Rehob (Paneas)
REPHAIM
Galilee
Bashan
Mediterranean
Sea
Samaria
Gilead
REPHAIM
Rabbah
Jerusalem
Judah
NEPHILIM
ANAKIM
Gath
REPHAIM
Hebron
Dead
Sea
EMIM
Beersheba
Idumea
Edom

APPENDIX C


GIANT TRIBAL DISPERSAL IN
THE ANCIENT NEAR EAST
Anatolia
Media
Assyria
ANAKIM
Aram
to Greece & Rome
Mt. Hermon
REPHAIM
NEPHILIM
Persia
Akkad
ANAKIM
Canaan
REPHAIM
ANAKIM
REPHAIM
Elam
Sumeria
REPHAIM
EMIM
Egypt
ZUMIM
REPHAIM
Arabia
ZUMIM/
ZAMZUMMIM

APPENDIX D

SELECTED EXCERPTS FROM KEY TEXTS

GENESIS 6

The Flood

1 When men began to increase in number on the earth
and daughters were born to them, 2 the sons of God saw
that the daughters of men were beautiful, and they
married any of them they chose. 3 Then the LORD said,
"My Spirit will not contend with man forever, for he is
mortal; his days will be a hundred and twenty years."

4 The Nephilim were on the earth in those days—and also
afterward—when the sons of God went to the daughters of
men and had children by them. They were the heroes of
old, men of renown.

5 The LORD saw how great man's wickedness on the
earth had become, and that every inclination of the
thoughts of his heart was only evil all the time. 6 The
LORD was grieved that he had made man on the earth,
and his heart was filled with pain. 7 So the LORD said, "I
will wipe mankind, whom I have created, from the face of
the earth—men and animals, and creatures that move
along the ground, and birds of the air—for I am grieved
that I have made them." 8 But Noah found favor in the
eyes of the LORD.

9 This is the account of Noah.
Noah was a righteous man, blameless among the people
of his time, and he walked with God. 10 Noah had three
sons: Shem, Ham and Japheth.

11 Now the earth was corrupt in God's sight and was full
of violence. 12 God saw how corrupt the earth had

become, for all the people on earth had corrupted their ways. 13 So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. 14 So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out. 15 This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high.16 Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks. 17 I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. 18 But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons' wives with you. 19 You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. 20 Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. 21 You are to take every kind of food that is to be eaten and store it away as food for you and for them."

22 Noah did everything just as God commanded him.

THE BOOK OF ENOCH

CHAPTER 6

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all

answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. These are their chiefs of tens.

CHAPTER 7

And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

CHAPTER 8

And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly

stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, 'Armârôs the resolving of enchantments, Barâqîjâl (taught) astrology, Kôkabêl the constellations, Êzêqêêl the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven....

CHAPTER 9

And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their cryingst up to the gates of heaven. And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."' And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And

now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are 11 wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

CHAPTER 10

Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: 'Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.' And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may

destroy each other in battle: for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' And the Lord said unto Michael: 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. And when their sonshave slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth' shall be planted in truth and joy for evermore. And then shall all the righteous escape, And shall live till they beget thousands of children, And all the days of their youth and their old age Shall they complete in peace. And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought

upon the earth destroy from off the earth. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

CHAPTER 13

And Enoch went and said: 'Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.' Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) to tell it to the sons of heaven, and reprimand them. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjâîl, which is between Lebanon and Sênêsêr, with their faces covered. And I recounted before them all the visions which I had seen in sleep, and I

began to speak the words of righteousness, and to reprimand the heavenly Watchers.

"THE GIANT OF THE FLOOD"

From Gertrude Landa's <u>Jewish Fairy Tales and Legends</u> (New York: Bloch, 1919)

This is a retelling of the legend of Og's survival of the deluge.

Just before the world was drowned all the animals gathered in front of the Ark and Father Noah carefully inspected them.

"All ye that lie down shall enter and be saved from the deluge that is about to destroy the world," he said. "Ye that stand cannot enter."

Then the various creatures began to march forward into the Ark. Father Noah watched them closely. He seemed troubled.

"I wonder," he said to himself, "how I shall obtain a unicorn, and how I shall get it into the Ark."

"I can bring thee a unicorn, Father Noah," he heard in a voice of thunder, and turning round he saw the giant, Og. "But thou must agree to save me, too, from the flood."

"Begone," cried Noah. "Thou art a demon, not a human being. I can have no dealings with thee."

"Pity me," whined the giant. "See how my figure is shrinking. Once I was so tall that I could drink water from the clouds and toast fish at the sun. I fear not that I

shall be drowned, but that all the food will be destroyed and that I shall perish of hunger."

Noah, however, only smiled; but he grew serious again when Og brought a unicorn. It was as big as a mountain, although the giant said it was the smallest he could find. It lay down in front of the Ark and Noah saw by that action that he must save it. For some time he was puzzled what to do, but at last a bright idea struck him. He attached the huge beast to the Ark by a rope fastened to its horn so that it could swim alongside and be fed.

Og seated himself on a mountain near at hand and watched the rain pouring down. Faster and faster it fell in torrents until the rivers overflowed and the waters began to rise rapidly on the land and sweep all things away. Father Noah stood gloomily before the door of the Ark until the water reached his neck. Then it swept him inside. The door closed with a bang, and the Ark rose gallantly on the flood and began to move along. The unicorn swam alongside, and as it passed Og, the giant jumped on to its back.

"See, Father Noah," he cried, with a huge chuckle, "you will have to save me after all. I will snatch all the food you put through the window for the unicorn."

Noah saw that it was useless to argue with Og, who might, indeed, sink the Ark with his tremendous strength.

"I will make a bargain with thee," he shouted from a window. "I will feed thee, but thou must promise to be a servant to my descendants."

Og was very hungry, so he accepted the conditions and devoured his first breakfast.

The rain continued to fall in great big sheets that shut out the light of day. Inside the Ark, however, all was bright and cheerful, for Noah had collected the most precious of the stones of the earth and had used them for the windows. Their radiance illumined the whole of the three stories in the Ark. Some of the animals were troublesome and Noah got no sleep at all. The lion had a bad attack of fever. In a corner a bird slept the whole of the time. This was the phoenix.

"Wake up," said Noah, one day. "It is feeding time."

"Thank you," returned the bird. "I saw thou wert busy, Father Noah, so I would not trouble thee."

"Thou art a good bird," said Noah, much touched, "therefore thou shalt never die."

One day the rain ceased, the clouds rolled away and the sun shone brilliantly again. How strange the world looked! It was like a vast ocean. Nothing but water could be seen anywhere, and only one or two of the highest mountain tops peeped above the flood. All the world was drowned, and Noah gazed on the desolate scene from one of the windows with tears in his eyes. Og, riding gaily on the unicorn behind the Ark, was quite happy.

"Ha, ha!" he laughed gleefully. "I shall be able to eat and drink just as much as I like now and shall never be troubled by those tiny little creatures, the mortals."

"Be not so sure," said Noah. "Those tiny mortals shall be thy masters and shall outlive thee and the whole race of giants and demons."

The giant did not relish this prospect. He knew that whatever Noah prophesied would come true, and he was so sad that he ate no food for two days and began to grow

smaller and thinner. He became more and more unhappy as day by day the water subsided and the mountains began to appear. At last the Ark rested on Mount Ararat, and Og's long ride came to an end.

"I will soon leave thee, Father Noah," he said. "I shall wander round the world to see what is left of it."

"Thou canst not go until I permit thee," said Noah. "Hast thou forgotten our compact so soon? Thou must be my servant. I have work for thee."

Giants are not fond of work, and Og, who was the father of all the giants, was particularly lazy. He cared only to eat and sleep, but he knew he was in Noah's power, and he shed bitter tears when he saw the land appear again.

"Stop," commanded Noah. "Dost thou wish to drown the world once more with thy big tears?"

So Og sat on a mountain and rocked from side to side, weeping silently to himself. He watched the animals leave the Ark and had to do all the hard work when Noah's children built houses. Daily he complained that he was shrinking to the size of the mortals, for Noah said there was not too much food.

One day Noah said to him, "Come with me, Og. I am going around the world. I am commanded to plant fruit and flowers to make the earth beautiful. I need thy help."

For many days they wandered all over the earth, and Og was compelled to carry the heavy bag of seeds. The last thing Noah planted was the grape vine.

"What is this--food, or drink?" asked Og.

"Both," replied Noah. "It can be eaten, or its juice made into wine," and as he planted it, he blessed the grape. "Be thou," he said, "a plant pleasing to the eye, bear fruit that will be food for the hungry and a health-giving drink to the thirsty and sick."

Og grunted.

"I will offer up sacrifice to this wonderful fruit," he said. "May I not do so now that our labors are over?"

Noah agreed, and the giant brought a sheep, a lion, a pig and a monkey. First, he slaughtered the sheep, then the lion.

"When a man shall taste but a few drops of the wine," he said, "he shall be as harmless as a sheep. When he takes a little more he shall be as strong as a lion."

Then Og began to dance around the plant, and he killed the pig and the monkey. Noah was very much surprised.

"I am giving thy descendants two extra blessings," said Og, chuckling.

He rolled over and over on the ground in great glee and then said:

"When a man shall drink too much of the juice of the wine, then shall he become a beast like the pig, and if then he still continues to drink, he shall behave foolishly like a monkey."

And that is why, unto this day, too much wine makes a man silly.

Og himself often drank too much, and many years afterward, when he was a servant to the patriarch

Abraham, the latter scolded him until he became so frightened that he dropped a tooth. Abraham made an ivory chair for himself from this tooth. Afterwards Og became King of Bashan, but he forgot his compact with Noah and instead of helping the Israelites to obtain Canaan he opposed them.

"I will kill them all with one blow," he declared.

Exerting all his enormous strength he uprooted a mountain, and raising it high above his head he prepared to drop it on the camp of the Israelites and crush it.

But a wonderful thing happened. The mountain was full of grasshoppers and ants who had bored millions of tiny holes in it. When King Og raised the great mass it crumbled in his hands and fell over his head and round his neck like a collar. He tried to pull it off, but his teeth became entangled in the mass. As he danced about in rage and pain, Moses, the leader of the Israelites, approached him.

Moses was a tiny man compared with Og. He was only ten ells high, and he carried with him a sword of the same length. With a mighty effort he jumped ten ells into the air, and raising the sword, he managed to strike the giant on the ankle and wound him mortally.

Thus, after many years, did the terrible giant of the flood perish for breaking his word to Father Noah.

JUDE

[1]Jude, a servant of Jesus Christ and a brother of James,
To those who have been called, who are loved by God the Father and kept by Jesus Christ:

[2]Mercy, peace and love be yours in abundance.

The sin and doom of Godless men

3Dear friends, although I was very eager to write to you
about the salvation we share, I felt I had to write and urge
you to contend for the faith that was once for all
entrusted to the saints. 4For certain men whose
condemnation was written about long ago have secretly
slipped in among you. They are godless men, who change
the grace of our God into a license for immorality and
deny Jesus Christ our only Sovereign and Lord.

5Though you already know all this, I want to remind you
that the Lord[c] delivered his people out of Egypt, but later
destroyed those who did not believe. 6And the angels who
did not keep their positions of authority but abandoned
their own home—these he has kept in darkness, bound
with everlasting chains for judgment on the great Day. 7In
a similar way, Sodom and Gomorrah and the surrounding
towns gave themselves up to sexual immorality and
perversion. They serve as an example of those who suffer
the punishment of eternal fire.

8In the very same way, these dreamers pollute their own
bodies, reject authority and slander celestial beings. 9But
even the archangel Michael, when he was disputing with
the devil about the body of Moses, did not dare to bring a
slanderous accusation against him, but said, "The Lord
rebuke you!" 10Yet these men speak abusively against
whatever they do not understand; and what things they
do understand by instinct, like unreasoning animals—
these are the very things that destroy them.

11Woe to them! They have taken the way of Cain; they
have rushed for profit into Balaam's error; they have been
destroyed in Korah's rebellion.

12These men are blemishes at your love feasts, eating
with you without the slightest qualm—shepherds who

feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. 13They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

14Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones 15to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him." 16These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

A call to persevere

17But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. 18They said to you, "In the last times there will be scoffers who will follow their own ungodly desires." 19These are the men who divide you, who follow mere natural instincts and do not have the Spirit.

20But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. 21Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

22Be merciful to those who doubt; 23snatch others from the fire and save them; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.

Doxology

24To him who is able to keep you from falling and to present you before his glorious presence without fault

and with great joy— 25to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

FROM JUSTIN MARTYR'S *DIALOGUE WITH TRYPHO*

CHAPTER 140

"Wherefore, Jacob, as he was also a type of Christ, married also the two slave girls of his two free wives and had sons by them, to indicate in advance that Christ would welcome into His company as children and co-heirs, together with the free sons, even the Canaanites who are among the race of Japheth. Now, we are the children and co-heirs of Christ, though you cannot understand it, because you are unable to drink from the living fountain of God, but only from the broken wells which can retain no water, as the Scriptures tell us [Jer 2.13]. **[2]** They really are broken wells that hold no water which your teachers have dug for you, as the Scriptures express it, *'teaching for doctrines, the commandments of men'* [Isa 29.13]. Besides this, those teachers deceive both themselves and you when they suppose that those who are descendants of Abraham according to the flesh will most certainly share in the eternal kingdom, even though they be faithless sinners and disobedient to God, suppositions which the Scriptures show have no foundation in fact. **[3]** Otherwise, Isaiah would not have said: *'And except the Lord of Hosts had left us seed, we would have become as Sodom and Gomorrah'* [Isa 1.9]. And Ezekiel: *'And though Noah and Jacob and Daniel should pray for sons or daughters, their request will not be granted. But neither willl the father perish for the son, nor the son for the father; but every one will perish for his own sin, and every one will be saved by his own good acts'* [Ezk 14.20; 18.4-20; Dt 24.16]. And, again, Isaiah: *'They will look upon the carcasses of the men who have transgressed against me. Their worm will not cease, and their fire will not be quenched; and they will be a*

loathsome sight to all flesh' [Isa 66.24]. **[4]** And our Lord would not have affirmed, in conformity with the will of the Father and Lord of the universe, who sent Him: *'They will come from the east and from the west, and will feast with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom will be put into the outer darkness'* [Mt 8.11-12]. Besides, I have already shown that they who were foreknown as future sinners, whether men or angels, do become so, not through God's fault, but each through his own fault."

CHAPTER 141

"Now, to forestall any excuse you may offer by saying it was necessary for Christ to be crucified, and that it was necessary that the transgressors belong to your race, and that it could not have been otherwise, I wish to observe that, although God wanted men and angels to follow His will, He nevertheless was pleased to create them with free will to practice virtue, with the faculty of reasoning in order to know Him who created them (that is, through whom they passed from the state of non-existence to that of existence), and with a law that they should be judged by Him, if they do anything contrary to sound reason. Thus, unless we quickly repent, we, both men and angels, will be found guilty of our sins. **[2]** And, if the word of God predicts that some men and angels will assuredly be punished, it is because God foreknew that they would be incorrigibly sinful, not, however, because God created them so. Wherefore, everyone who repents can, if he desires; obtain the mercy of God, and he is called blessed by the Scripture which says: *'Blessed is the man to whom the Lord will not impute sin'* [Ps 31.2]. In other words, when one repents of his sins, he receives the pardon of them from God. And not, as you and others like you, declare, that, even though they commit sin and yet know God, the Lord will not impute sin to them. **[3]** For an example, Scripture tells us of David's one sin, committed through his self-conceit, but forgiven through his tearful

repentance. Now, if pardon were not granted to such a person before repentance, but only when the great King and Anointed One and Prophet wept and lamented as he did, how can impure wretches ever hope that the Lord will not charge them with their sins, unless they repent with tears and lamentations? **[4]** Indeed, gentlemen, this one transgression of David with the wife of Uriah shows that the Patriarchs took many wives, not to commit adultery, but that certain mysteries might thus be indicated by them. For, had it been permissible to take any wife whomever, or as many as one desired (as women are taken under the name of marriage by your countrymen allover the world, wherever they live or are sent), David certainly would have been permitted this by much greater right."

[5] At this point, my dearest Marcus Pompeius, I concluded my discourse.

FROM JUSTIN MARTYR'S *SECOND APOLOGY*

CHAPTER 5: HOW THE ANGELS TRANSGRESSED

But if this idea take possession of some one, that if we acknowledge God as our helper, we should not, as we say, be oppressed and persecuted by the wicked; this, too, I will solve. God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law— for these things also He evidently made for man— committed the care of men and of all things under heaven to angels whom He appointed over them. But the angels transgressed this appointment, and were captivated by love of women, and begot children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need

after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness. Whence also the poets and mythologists, not knowing that it was the angels and those demons who had been begotten by them that did these things to men, and women, and cities, and nations, which they related, ascribed them to god himself, and to those who were accounted to be his very offspring, and to the offspring of those who were called his brothers, Neptune and Pluto, and to the children again of these their offspring. For whatever name each of the angels had given to himself and his children, by that name they called them.

FROM ORIGEN'S *AGAINST CELCUS*

BOOK 4, CHAPTER 92

In my opinion, however, it is certain wicked demons, and, so to speak, of the race of Titans or Giants, who have been guilty of impiety towards the true God, and towards the angels in heaven, and who have fallen from it, and who haunt the denser parts of bodies, and frequent unclean places upon earth, and who, possessing some power of distinguishing future events, because they are without bodies of earthly material, engage in an employment of this kind, and desiring to lead the human race away from the true God, secretly enter the bodies of the more rapacious and savage and wicked of animals, and stir them up to do whatever they choose, and at whatever time they choose: either turning the fancies of these animals to make flights and movements of various kinds, in order that men may be caught by the divining power that is in the irrational animals, and neglect to seek after the God who contains all things; or to search after the pure worship of God, but allow their reasoning powers to grovel on the earth, and among birds and serpents, and even foxes and wolves. For it has been

observed by those who are skilled in such matters, that the clearest prognostications are obtained from animals of this kind; because the demons cannot act so effectively in the milder sort of animals as they can in these, in consequence of the similarity between them in point of wickedness; and yet it is not wickedness, but something like wickedness, which exist in these animals.

NOTES

CHAPTER 1-INTRODUCTION

[1] Branislaw Malinowski, *Magic, Science, and Religion and other Essays* (New York: Doubleday, 1954): 97.
[2] Joe Taylor, "Story Behind the Giant Human Femur Sculpture," http:// mtblanco.com/ TourGiantArticle.htm
[3] Cyrus Thomas, "Report on the Mound Explorations of the Bureau of Ethnology," 3-730; see also John Wesely Powell, "Twelfth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution , 1890-1891."
[4] Henry H. Howorth, *The Mammoth and the Flood* (London: Sampson Low, Marston, Searle, and Rivington, 1887):21.
[5] Ibid.
[6] Anthropological Society of London, "Summary of the Evidence of the Antiquity of Man," *The Anthropological Review* 1 (1863):67.
[7] David Hatcher Childress, *Lost Cities of North and Central America* (Kempton, Illinois: Adventures Unlimited, 1992):509.
[8] Brad Olsen, *Sacred Places North America* (San Francisco: Consortium of Collective Consciousness, 2008): 60.
[9] Charles DeLoach, *Giants A Reference Guide from History, the Bible, and Recorded Legend* (Lanham, Maryland: Scarecrow Press, 1995):147.
[10] Andrew Collins, *From the Ashes of Angels: The Forbidden Legacy of a Fallen Race* (Rochester, Vermont: Bear and Company, 2001); Collins' methods deserve some praise, as he uses a sort of ethnohistory, taking into account oral and written traditions, however he too often conflates the Watchers and the Nephilim where the Hebrew texts make no such combination. Hence he falls into the same trap as do researchers such as Zechariah Sitchin and William Henry.

CHAPTER 2: THE NEPHILIM

[1] Michael S. Heiser, "The Meaning of the Word *Nephilim*: Fact vs. Fantasy," http://ceifan.org/nephilim.pdf, 1-8.

CHAPTER 3-THE GOD OF THE RAZOR

[1] 1 Enoch 7
[2] 1 Enoch 6:6
[3] See *Strong's Hebrew Lexicon,* 2763-64
[4] Paul D. Hanson, "Rebellion in Heaven, Azazel, and Euhemeristic Heroes in 1 Enoch 6-11," *Journal of Biblical Literature* 96.2 (June 1977): 195-233; Leo Jung, "Fallen Angels in Jewish, Christian, and Mohamedan Literature: A Study in Comparative Folk-Lore," *The Jewish Quarterly Review* 16.2 (October 1925): 183-

84; Gustav Davidson, *A Dictionary of Angels, Including Fallen Angels* (New York: The Free Press, 1967): 265.
[5] 1Enoch 8-9
[6] Leviticus 16:8-10.
[7] Michael Rodkinson (trans.), *Babylonian Talmud* (Boston: The Talmud Society, 1918): 94; William Robertson Smith and John Sutherland Black, *Lectures on the Religion of the Semites* (London: Adam and Charles Black, 1907): 418.
[8] Leviticus 17:1-7, this passage follows the description of the goat for Azazel; see also 2 Chronicles 11:15, 2 Kings 23:8, and Isaiah 13:21; 34:14; Merrill F. Unger, *Biblical Demonology: A Study of Spiritual Forces at Work Today* (Grand Rapid: Kregel, 1994): 60.
[9] Archibald Henry Sayce, *Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians* (London: Williams and Norgate, 1888): 284-5, 558; Jack Mackinnon Robinson, *Christianity and Mythology* (London: The Rationalist Press Association, 1900): 345.
[10] Deuteronomy 3, Ezekiel 27
[11] 1 Enoch 9:6
[12] Kelley Coblentz Bautch, *A Study of the Geography of 1 Enoch 17-19: "No One Has Seen What I Have Seen"* (Leiden: Brill, 2003): 138-39.
[13] Josephus, *The Wars of the Jews*, 1.21.3.
[14] Polybius, *Histories* 19; John F. Wilson, *Caesarea Philippi: Banias, The Lost City of Pan* (London: I. B. Tauris, 2004): 6.
[15] Josephus, *Wars*, 1.21.3; Wilson, *Caesarea Philippi*, 9.
[16] for thorough treatment of history see Wilson, *Caesarea Philippi*; Andrea Berlin, "The Archaeology of Ritual: The Sanctuary of Pan at Banias/Caesarea Philippi," *Bulletin of the American Schools of Oriental Research* 315 (August 1999): 27-46.
[17] 1 Enoch 8:1.
[18] *CIG 4539*; William Smith, William Wayte, and G. E. Marindin, *A Dictionary of Greek and Roman Antiquities*, v. 2 (London: John Murray, 1891): 290.

CHAPTER 5: VAMPIRE ZERO

[1] Katherine Ramsland, *The Science of Vampires* (New York: Berkley Boulevard, 2002): 1-43.
[2] Genesis 6; 1 Enoch 6-8
[3] 1 Enoch 7:3-6
[4] 1 Enoch 9; Genesis 6:5-7
[5] 1 Enoch 7:5
[6] 1 Enoch 9
[7] Genesis 6:4; 1 Enoch 6:1-3; 7:1-2
[8] Leviticus 17:10.
[9] Leviticus 17:11.
[10] Ibid.

[11] Charles de Berard Mills, *The Tree of Mythology, Its Growth and Fruitage* (Syracuse: C.W. Bardeen, 1889): 35; Bernard Evslin, *Gods, Demigods, and Demons: An Encyclopedia of Greek Mythology* (New York: Point, 1975): 224-25; Standish O'Grady, *History of Ireland: Critical and Philosophical,* v. 1 (London: Sampson, Low, and Company, 1881): 44.
[12] *Septuagint*, Genesis 6:4; γιγας, γιγαντες.
[13] Vampirologist Reverend Sean Manchester was one of the first to orient the vampire within the paradigm of quantum physics by positing that vampires exist in a sort of anti-time, which would hold true for all extra-dimensional entities manifesting in this dimension. In many ways, quantum physics has provided the language and the science for the physics behind spiritual beings; Bishop Sean Manchester , Interviewed by George Noory, 15 July 2002, *Coast to Coast AM*; for an explanation of time, dimensions, negative time, and related subjects, see Stephen Hawking, *A Brief History of Time* (New York: Bantam, 1988): esp. 139-40, 164.
[14] Reginald Campbell Thompson, *The Devils and Spirits of Babylonia: Being Babylonian and Assyrian Incantations Against the Demons, Ghouls, Vampires, Hobgoblins, Ghosts, and Kindred Evil Spirits, Which Attack Mankind,* v. 1 (London: Luzac and Company, 1903): xlvi, 71, Thompson is quoting the sixteenth and seventeenth parts of cuneiform tablets from Babylonia housed in the British Museum.
[15] Thompson, *Semitic Magic, Its Origins and Development* (London: Luzac and Company, 1908): 47-52.
[16] Pliny Earl Goddard, *Anthropological Papers of the American Museum of Natural History, Volume 24, Part 4: White Mountain Apache Texts* (New York: American Museum of Natural History, 1920): 430-31; David E. Jones, *Sanapia: Comanche Medicine Woman* (Prospect Heights, Illinois: Waveland, 1984): 50-51; Edward S. Curtis, *The North American Indian: The Indians of Oklahoma,* v.19 (Edward S. Curtis, 1930): 189-90.
[17] Homer, *Odyssey,* Book 10.
[18] Eduard Seler, "The Bat God of the Maya Race," *Mexican and Central American Antiquities, Calendar Systems, and History* (Washington D.C.: Bureau of Ethnology, 1904): 234, 240.
[19] W.A. Wigram, *The Cradle of Mankind: Life in Eastern Kurdistan* (London: Adam and Charles Black, 1922): 146-47.
[20] For Anakim see Deuteronomy 1-2, Joshua 11,14, 15; for Rephaim see Joshua 15, 2 Samuel 5, 1 Chronicles 11
[21] 1 Enoch 7:5.
[22] 1 Enoch 15:8-11.
[23] For example Samuel 16:14 and Matthew 12:43.
[24] πνευμα πονηρον, δαιμωον, δαιμονιον-the first which means literally "evil sprit," the second and third which may mean either "demon" or "evil spirit"
[25] Merrill F. Unger, *Biblical Demonology: A Study of Spiritual Forces at Work Today* (Grand Rapids: Kregel, 1994): 58-61.
[26] 1 Samuel 16:14-16

[27] Mark 9:17-18.
[28] Luke 6:17-18 ; v. 18 uses εθεραπευοντο from θεραπευω; Acts 5:16 employs the same term and phraseology
[29] Mark 5:1-13.
[30] Peter Douglas Ward, *Out of Thin Air: Dinosaurs, Birds, and Earth's Ancient Atmospheres* (Washington D.C.: Joseph Henry, 2006): 129, 174-76, 192-3.
[31] 1 Enoch 7:6
[32] Montague Summers, *The Vampire: His Kith and Kin* (London: K. Paul Trench, Trubner, 1928): 148, for wood see 31, 203, 325.
[33] As in salt water, Charles Thomas Newton and Sir Dominic Ellis Conaghi, *Travels and Discoveries in the Levant*, v. 1 (London: Day and Son Limited, 1865): 212-13; holy water burns, Summers, *The Vampire*, 199.
[34] Summer, *The Vampire*, 208.

CHAPTER 6: AN ETHNOLOGY OF THE GIANT TRIBES

[1] 1 Enoch 6
[2] Genesis 6:4; see also 1 Enoch 7.
[3] Genesis 6:1-7; Book of Jubilees 5.1-20.
[4] γιγας is the nominative, γιγαντες the genitive, meaning "giant," both of which occur in the Septuagint
[5] 1 Enoch 7:3-6.
[6] Howard Schwartz, *Tree of Souls: The Mythology of Judaism* (Oxford: Oxford University, 2004): 461.
[7] Possibly from a common ancestor, Rapha, see John Kitto, *A Cyclopaedia of Biblical Literature*, v. 3 (Edinburgh: Adam and Charles Black, 1876): 654-55.
[8] Charles Marsh Mead, *The Soul Here and Hereafter* (Boston: Congregational Publishing Company, 1879): 156-60.
[9] Gustav Davidson, *A Dictionary of Angels, Including Fallen Angels* (New York: Free Press, 1967): 206.
[10] Wilhelm Gesenius (trans. Edward Robinson), *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1898): 34.
[11] Numbers 21:21-35, Deuteronomy 3.
[12] Ez. 39:18, Ps. 22:12, Is. 2:13, Ez. 27:6, Zech. 11:2
[13] Og's bed was most likely a basalt sarcophagus linked with the dolmens and megalithic monuments of the Transjordan, for thorough treatment see Duncan MacKenzie, "The Megalithic Monuments of Rabbath Ammon at Amman," *Palestine Exploration Fund Annual, 1911* (London: Harrison and Sons, 1911): 1-40; see also J.R. Bartlett, "Sihon and Og, Kings of the Amorites," *Vestus Testamentum* 20.3 (July 1970): 257-77.
[14] 1 Sam. 17: 49-50.
[15] Gesenius, *Hebrew and English Lexicon*, 803-4.

[16] George Foot Moore, *A Critical and Exegetical Commentary on Judges* (New York: Charles Scribner's Sons, 1901): 399; Herbert G. May, *Oxford Bible Atlas* (London: Oxford University Press, 1974): 61, 62, 65, 87, 124.
[17] Josephus, *Antiquities of the Jews*, 15.10.3; Andrea Berlin, "The Archaeology of Ritual: The Sanctuary of Pan at Banias/Caesarea Philippi," Bulletin of the American Schools of Oriental Research 315 (August 1999): 27-28.
[18] 1 Enoch 6-8, Leviticus 16; W. O. E. Oesterley and Theodore H. Robinson, *Hebrew Religion: Its Origin and Development* (Whitefish, Montana: Kessinger, 2003[orig. 1930]): 66.
[19] see, for example, Tanis inscription from reign of Ramses II, Christian Karl Josias Bunsen (Frieherr von) (trans. Charles H. Cottrell), Egypt's Place in Universal History: An Historical Investigation in Five Books, v. 5 (London: Longman's, Green, and Company, 1867) : 734; Sir William Flinders Petrie, *A History of Egypt from the XIXth to the XXXth Dynasties* (London: Muthien and Company, 1905): 192.
[20] John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* (New York: Harper and Brothers, 1869):212
[21] Joseph Estlin Carpenter, *The Composition of the Hexateuch* (New York: Longmans, Green, and Company, 1902): 321-23.
[22] Archibald Henry Sayce, *The "Higher Criticism" and the Verdict of the Monuments* (London: Society for Promoting Christian Knowledge): 164.
[23] Theophilus Goldridge Pinches, *The Religion of Babylonia and Assyria* (London: Archibald Constable and Company, 1906): 93-4; Pinches, *The Old Testament in Light of the Historical Records and Legends of Assyria and Babylonia* (London: Society for Promoting Christian Knowledge, 1903): 221-33.
[24] Gesenius, *Hebrew Lexicon of the Old Testament*, 828.
[25] John Parkhurst, *An Hebrew and English Lexicon* (London: T. Davison, Whitefriars, 1807):697.
[26] Genesis 14:5, Psalm 105:23-27, Psalm 106:21-22, Coleman Ivens, *Bible History of the Old Testament* (London: William Collins, Sons, and Company, 1875): 18; Harvey Johnson, *The Nations from a New Point of View* (Nashville: National Baptist Publishing Board, 1903): 96-98.
[27] Gesenius, *Hebrew and English Lexicon of the Old Testament*, 34; Samuel Rolles Driver, *A Critical and Exegetical Commentary on Deuteronomy* (Edinburgh: T. and T. Clark, 1902): 37; McClintock, *Cyclopaedia*, 178.

CHAPTER 7: NEPHILIM AND THE ROOTS OF CIVILIZATION

[1] For Rephaim see Deuteronomy 3, Joshua 15, 2 Samuel 5, 1 Chronicles 11, 1 Chronicles 14; for Anakim see Deuteronomy 1, 2, and 9, Numbers 13, and Joshua 11.
[2] 1 Enoch 6-9.
[3] The word used in the Greek is "gigas" (γιγας), which is the nominative form of this word, meaning "giant." See *The Analytical Greek Lexicon* (London: Samuel,

Bagster, and Sons, 1870): v; This reflects the Hebrew tradition. See Algernon Herbert, *Nimrod* (London: Richard Priestly, 1828); Genesis 10:8-9.
[4] Genesis 10:8-9.
[5] Genesis 10:10; Arthur Walkington Pink, *Gleanings in Genesis* (Chicago: Moody Press, 1922): 129-35.
[6] Louis Herbert Gray, George Foot Moore, John Arnott MacCulloch, Alice Werner, *The Mythology of All Races*, v. 12 (Boston: Marshall Jones Company, 1918): 57; note the phonetic similarity of Nakht with the Hebrew word for serpent, "nachash."
[7] Lewis Spence, *Myths and Legends of Egypt* (London: George Harrap and Sons, 1915): 144; Gerald Massey, *Ancient Egypt, The Light of the World* (London: T. Fisher Unwin, 1907): 372, 386; consequently, Ptah was associated with the Apis bull, whom many of the Hebrews worshipped after leaving Egypt
[8] Patrick Heron, *The Nephilim and the Pyramid of the Apocalypse* (New York: Citadel, 2007): 96.
[9] Numbers 13.
[10] Joshua 14:15.
[11] Deuteronomy 3
[12] Iliad 21.446 and 7.452.
[13] Pausanius, *Description of Greece*, 2.16.5.
[14] Livy, *History of Rome,* v.1, 1.4
[15] Ibid., 1.6-7.
[16] Padraic Colum, *The Children of Odin* (New York: MacMillan, 1920): 6-12; Snorri Sturlson (trans. Arthur Gilchrist Brodeur), *The Prose Edda* (New York: American-Scandinavian Association, 1916): 27, 42; Andy Orchard, *Dictionary of Norse Myth and Legend* (London: Cassell, 1998): 7, 118.
[17] Orchard, *Dictionary of Norse Myth and Legend*, 99.
[18] Edward John Payne, *History of the New World Called America* v. 2 (Oxford: Clarendon Press, 1899): 409-12.
[19] Edward Washburn Hopkins, *The History of Religions* (New York: MacMillan, 1918): 95-6.
[20] Adolph Francis A. Bandelier, *Report of an Archaeological Tour in Mexico in 1881* (Boston: Cupples, Upham, and Company, 1885): 200-202.

CHAPTER 8: NIMROD, SON OF CUSH

[1] Νεβρωδ οὗτος ἤρξατο εἶναι γίγας ἐπὶ τῆς γῆς;
[2] Arthur Samuel Peake (ed.), *Peake's Commentary on the Bible*, 1962, page 260 section 221f.
[3] James Kufel, *Traditions of the Bible*, 1998, 230; see also Strong's 4775.
[4] Genesis 10:10
[5] *The Book of Giants*, **4Q531 Frag. 1** 3[. . . I am a] giant, and by the mighty strength of my arm and my own great strength 4[. . . any]one mortal, and I have made war against them; but I am not [. . .] able to stand against them, for my opponents 6[. . .] reside in [Heav]en, and they dwell in the holy places. And not 7[.

. . they] are stronger than I. 8[. . .] of the wild beast has come, and the wild man they call [me]. 9[. . .] Then Ohya said to him, I have been forced to have a dream [. . .] the sleep of my eyes [vanished], to let me see a vision. Now I know that on [. . .] 11-12[. . .] Gilgamesh [. . .]

[6] *The Epic of Gilgamesh*, Tablet 1.

[7] Ibid., Tablet 9.

[8] Ibid., Tablet 11.

[9] see Jeremias, Izdubar Nimrod, Introduction, Leipsic, 1891.

[10] *Strong's Hebrew Lexicon* 3684.

[11] "Gilgamesh Tomb Believed Found," 29 April 2003, http://news.bbc.co.uk/2/hi/science/nature/2982891.stm

CHAPTER 9: OG, KING OF BASHAN

[1] Numbers 21

[2] J. L. Porter, *The Giant Cities of Bashan and Syria's Holy Places* (Edinburgh: T. Nelson and Sons, 1872):12-13.

[3] Joshua 12:4

[4] Herbert G. May, *The Oxford Bible Atlas* (London: Oxford University, 1974): 62-3.

[5] Ibid.

[6] Deuteronomy 3:11

[7] Duncan MacKenzie, "The Megalithic Monuments of Rabbath Ammon at Amman," *Palestine Exploration Fund Annual, 1911* (London: Harrison and Sons, 1911): 1-40.

[8] There is a long-standing debate in academia as to when the Hebrew conquest of Canaan took place, and while some scholars are willing to maintain a later dating, I think that it is plausible for a much earlier dating for the conquest. Archaeology and history have simply not reduced in complexity the daunting task of accurately dating the conquest, though we do have this time frame.

[9] Numbers 21; Deuteronomy 1:4, 3:1-5.

[10] Deuteronomy 3:12-14.

[11] See W. Carleton Wood, "The Religion of Canaan: From the Earliest Times to the Hebrew Conquest" *Journal of Biblical Literature* 35.1/2 (1916): 34-36.

[12] For more information on Gilgal Refaim see Yonathan Mizarachi, "Mystery Circles on the Golan" *Biblical Archaeology Review* 18.4: 46-57; Mattanyah Zohar, "Rogem Hiri: A Megalithic Monument in the Golan," *Israel Exploration Journal* 39: 18-31.

[13] MacKenzie, "Megalithic Monuments," 1-40.

CHAPTER 10: GOLIATH OF GATH

[1] For an excellent treatment of Philistine civilization see R.A.S. Macalister, *The Philistines: Their History and Civilization* (London: Oxford University Press, 1913).
[2] "netser" means "shoot" or "branch" in Hebrew; see also *Strong's Hebrew Lexicon 5342*
[3] "Scientists find 'Goliath' Inscribed on Pottery, 10 November 2005, http://www.nbcnews.com/id/9997587/ns/technology_and_science-science/t/scientists-find-goliath-inscribed-pottery/#.V7VCxhJc-So

CHAPTER 12: STORMING THE GATES OF HELL

[1] Flavius Josephus. *The Antiquities of the Jews*, 15.10.3.
[2] Matthew 16:18.
[3] I Enoch 6:6; see also I Enoch 6-8.
[4] Genesis 6; Numbers 13:33; I Enoch 7-8.
[5] James Strong, *Strong's Hebrew Lexicon,* 2763-64.
[6] Kelley Coblentz Bautch, *A Study of the Geography of 1 Enoch 17-19: "No One Has Seen What I Have Seen"* (Leiden: Brill, 2003): 63; Jimmy R. Watson, *The Religious History of Banias and its Contribution to an Understanding of the Petrine Confession* (Abilene, Texas: Hardin-Simmons University, 1989): 87; George W.E. Nicklesburg, "Enoch, Levi, and Peter: Recipients of Revelation in Upper Galilee," *Journal of Biblical Literature* 100 (December 1981): 598; Frank S. De Hass, *Recent Travel and Exploration in Bible Land* (New York: Hunt and Eaton, 1890: 273.
[7] Matthew 16:18; William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago, 1979): 729.
[8] Arndt and Gingrich, *A Greek-English Lexicon*, 279.
[9] Ibid., 365.
[10] Ibid., 729.
[11] 1 Enoch 10.
[12] 1 Enoch 8:1, 9:6, 10:4-6.
[13] Leviticus 16:8-10.
[14] Leviticus 17:1-7, this passage follows the description of the goat for Azazel; see also 2 Chronicles 11:15, 2 Kings 23:8, and Isaiah 13:21; 34:14.
[15] A. H. Sayce, *The Hibbert Lectures 1887: Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians* (Whitefish, Montana: Kessinger, 2004): 285; John M. Robertson, *Christianity and Mythology* (Whitefish, Montana: Kessinger, 2004): 320-21.; Uz was of course an ancient Babylonian deity
[16] 1 Enoch 10: 4-5.
[17] Wilson, *Caesarea Philippi*, 2; 187 fn 6-7.
[18] Emil Shurer, *A History of the Jewish People in the Time of Christ* (New York: Scribner, 1891): 11.
[19] Ibid.

[20] Deuteronomy 3:1-10; see also Number 21:33 and 32:33.
[21] Deuteronomy 3:11.
[22] The Book of Jubilees 29: 9-11; Charles Filmore, *Mysteries of Genesis* (Kansas City: Unity School of Christianity, 1936): 131; *The Zohar*, though a much later document, actually relates that "After the deluge the souls of the antediluvians incarnated in five different races or nations, viz., the Nephilim (fallen or degraded), Giborim (mighty ones), Anakim (tall ones), Rephaim (the giants), and Amalekim (Amalekites)." see Nurho de Manhar, *The Zohar: Bereshith to Lekh Lekha* (1914): 129.
[23] Joseph Barclay, *The Talmud* (London: John Murray, 1878): 23; Heinrich Ewald and Georg Heinrich August von Ewald, *The History of Israel* (London: Longmans, Green, and Company, 1883): 228.
[24] W. O. E. Oesterley, *The Doctrine of Last Things: Jewish and Christian* (London: John Murray, 1908): 133; see also Joshua 2; Hosea 2.
[25] Beth Rehob is believed to be the name of Paneas/Caesarea Philippi before the Greeks; see LaMoines F. DeVries, *Cities of the Biblical World* (Peabody, Massachussetts: Hendrickson, 1997): 264-5; Herbert G. May, *Oxford Bible Atlas* (London: Oxford, 1974): 61-5; George Foot Moore, *A Critical and Exegetical Commentary of Judges* (New York: Charles Scribner's Sons, 1901): 399.
[26] Judges 18:27-31.
[27] Beginning in 722 BC; 2 Kings 15.
[28] Judges 17-18.
[29] James Tabor, *The Jesus Dynasty: The Hidden History of Jesus, His Royal Family, and the Birth of Christianity* (New York: Simon and Schuster, 2006): 171-86.
[30] Matthew 3:7; 12:34; 23:33.
[31] Matthew 23:33.
[32] Matthew 16:22; see also Mark 8: 32.

CHAPTER 13: KEPT IN DARKNESS

[1] Matthew 16:13; Mark 8:27.
[2] 1 Enoch 6:6
[3] Matthew 16:18
[4] Judges 17-18
[5] Genesis 6; 1 Enoch 10; Book of Noah 106
[6] 1 Peter 3:18-20
[7] 1 Enoch 10, 14, 19
[8] Jude 6
[9] See 1 Enoch 10. Azazel's fate illustrates this well.
[10] Ibid.
[11] Jeffrey Burton Russell, *The Devil: Perceptions of Evil from Antiquity to Primitive Christianity* (Ithaca: Cornell University, 1977): 191-97, 217.
[12] Russell, *Satan: The Early Christian Tradition* (Ithaca: Cornell University, 1981): 45-6.
[13] Ibid.

[14] Justin Martyr, *Dialogue With* Trypho, 140-41.
[15] Justin Martyr, 2 Apology 5.
[16] Irenaeus, Against Heresies 4.16, 27, 36.
[17] Athenagoras, The Plea for the Christians 24.
[18] Ibid., 25.
[19] Tertullian, Apology 22, 39; On Women and the Fallen Angels 1-2; the latter, of course, is taken directly from the Book of Enoch
[20] Origen, Against Celsus 4.92.
[21] Lactantius, Divine Institutes 2.14-15, 7.24.
[22] Athanasius, Life of Saint Anthony, 66.
[23] Augustine, City of God 12.15.
[24] Flavius Josephus, *Antiquities of the Jew*s 1.3.1.
[25] *Tanhuma Additions to Deuteronomy #7,* in Jacob Neusner, *Development of a Legend* (Leiden: Brill, 1970):173.

CHAPTER 14: CONCLUSION AND NOTES ON THE STUDY OF THE GRIGORI

[1] Sextus Julius Africanus, "The Extant Fragments of the Five Books of the Chronology of Julius Africanus," in *Ante-Nicene Fathers*, Volume 6: 3.2.
[2] Clement of Alexandria, (trans. by Margaret Dunlap Gibson) "Kitab al Magall or The Book of the Rolls." in *Apocrypha Arabica* (London: Studia Sinaitica, 1901): 18-25.
[3] Michael S. Heiser, "The Meaning of the Word Nephilim: Fact vs. Fantasy," http://www.michaelsheiser.com/nephilim.pdf